DECEMBER ☆ 1941

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United States BAPTIST

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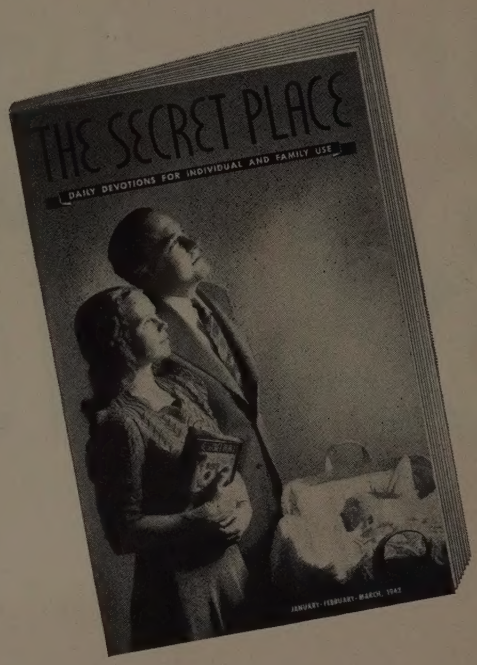

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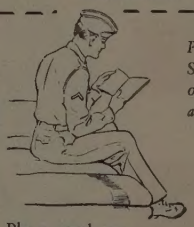

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Christmas—A Fact or an Experience?

A fact in life satisfies the demands of reason but an experience is beyond the need of argument. Too often, in the day's work, our knowledge is made up of facts which are mere happenings to others and in no vital way affect our own lives. That knowledge which has become our own by experience is the kind which bears fruit in changed lives and characters.

From the standpoint of history there is, perhaps, no better authenticated fact than that Jesus was born during the reign of Caesar Augustus of Rome (Luke 2:1-2) in the days of Herod the King of Judea (Luke 1:5). He is referred to again and again by such Roman writers as Tacitus, Suetonius, Pliny the Younger, and Lucian the Satirist, and also by Josephus, Origen, Eusebius and others. Not only in the Gospels, but also in the writings of the church fathers and in certain uncanonical and apocryphal gospels we have records of the life and sayings of Jesus. These are facts that satisfy the reason but so long as they are just facts in books they are interesting as bearing on the progress of humanity, but in themselves they change our lives not much more than the facts of life about us.

On the other hand, the disciples lived with Jesus and became the apostles of the early church. Paul met Him on the road to Damascus and became the Apostle to the Gentiles. Livingstone met Him and began a new era of work in Africa. Carey met Him and gave his life for India. Judson met Him and planted Christianity in Burma. Others, less noted perhaps, millions of them, have experienced the birth of Jesus within their hearts and have become living witnesses of the Christmas Spirit in the hearts of men. There is a difference between the fact and the experience of Christmas. It is a fact with you, make it an experience:

"Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee
Thy soul is still unborn."

H. E. Hinton.

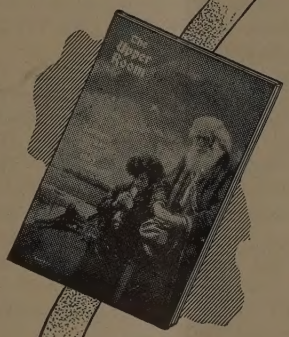
✣ ✣ ✣

Names Wanted

Dr. Paul L. Vogt, Bureau of Agricultural Economics, United States Department of Agriculture, Washington, D. C. would like to have the names of rural ministers who have done something to solve the problem of farm tenancy. If you belong to this group, we suggest that you write Dr. Vogt.

For Remembrance at Christmas

» If you would give something that carries the true spirit of Christmas . . . something much finer than a stereotyped card yet costing little more . . . something of spiritual value to be treasured long after Christmas cards are forgotten . . . something that may even change the lives of its recipients to the Christ-like way . . . Consider these:



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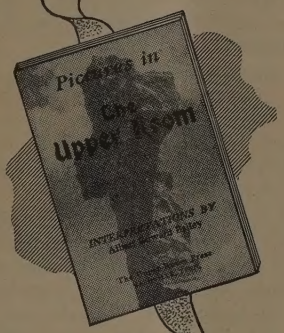

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IN THE SANCTUARY

A MONTHLY FEATURE

By Daniel Heitmeyer

WE JOIN THE MAGI

Today we join the Magi on the ancient human quest;
We seek surcease and healing from our spirit's deep unrest.

There's something lost and lacking from our grasping scheme of life:
Our gold can buy no happiness; our peace plans end in strife;
Our wise men guess and stammer, with no word of sure intent;
Our leaders halt and falter in a fog of argument;
Our roaring cities welter in the muck of lust and sin,
And cries of sect and party sound above the market's din.
Our hearth-fires sink in ashes; in our roads is lurking death.
Have we spent our strength for glory that shall perish in a breath?

Today we join the Magi on the road to Bethlehem:
We'll scan our murky heavens for the Star that guided them.
We'll put aside our strivings, and in peaceful mood and mild,
Relearn to love and worship at the cradle of a Child.

THE FRUIT OF THE CHRISTMAS TREE

Of course the Christmas tree is not necessary equipment for observance of Christmas. The truth is that Christmas is pretty well cluttered up with things that have nothing to do with it. But, as the young lady remarked about hanging the Mistletoe, they do add to the enjoyment of the occasion.

But to most of us the Christmas tree is woven in with many tender memories. To many it has become an evergreen that grows in memory where candle-lights are blooming, and sweet voices sing, and the glamor of make-believe is over all, and the faces of little children shine and in the deep heavens a white star rises, shining upon a Way that leads ever on and on toward the land of dreams' fulfillment.

This mystic Christmas tree bears imperishable fruit.

A fruit that grows on that tree is Peace. This Christmas time we may expect that any reference to the angels' message of "Peace on earth", will awaken ironic laughter. But is is a Satanic chorus that laughs at the Christmas message of peace.

Before joining in the laughter we would better turn again to Isaiah's vision of the coming of Him who should be called the "Prince of Peace". The passage closes with the words, "The zeal of the Lord of Hosts will perform this". Then turn to the twenty-first chapter of Revelation and read: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful".

Then perhaps we will be more in the mood for a Hallelujah Chorus than for ironic laughter.

Ideals always manage to keep at least one step ahead of the fastest runners. But that is the only way they can remain ideals. Always almost within our reach, yet always just eluding our grasp, they ever lure us on to our best.

No doubt at Christmas time there will be those who will say that peace is an idle dream. But so it was said of every other great human attainment. Indeed, the same might be said about heaven. But despite that, eager souls press on in the pilgrim way, and the light in their faces is from the eternal morning that lies beyond the horizon.

No doubt it was said that the eradication of Yellow Fever, and Cholera and Child-bed Fever and other diseases was an idle dream. But yesterday's impossibilities are today's possessions. There will yet be a warless world.

Before a great truth can be translated into a reality of human experience it has first to become an ideal. Then it has to become a sense of duty. When duty and desire are finally enlisted, then nothing can stand before the truth. A truth is never unattainable. An ideal is never an idle dream. A duty is never impossible.

So near is grandeur unto dust,
So near is God to man,
That where Duty whispers low, Thou must,
The soul replies, I can.

—*D. H.*

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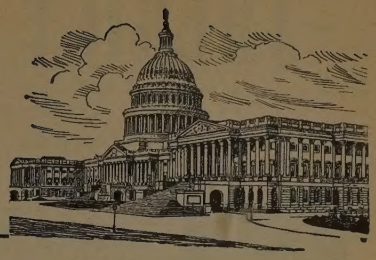
EDITORIAL . . . . . .

VOL. 4, NO. 8 DECEMBER, 1941



The Big News

The big news today for Baptists is not war news.

It is not the final outcome of the Franklin D. Roosevelt-John L. Lewis controversy.

It is not what Dorothy Thompson, Hugh Johnson, Westbrook Pegler or Walter Lippman daily broadcast in their respective columns.

The big news of the day for American Baptists is the appeal being made North and South for World Relief.

It is estimated that at least 40,000,00 women and children are slowly starving to death in the smaller democracies. If Herbert Hoover happened to be on the right side of the political fence his humanitarian plan for aiding these starving people probably would be accepted. But politics is politics regardless of starving humanity and Christian duty.

Among the millions now starving are thousands of our Baptist people. Perhaps our aid in the total will seem small, but it will help and any help at all to a starving man is better than no help. American Baptists face the greatest Christian and humanitarian challenge in many years. Northern Baptists ask us for $600,000.00. Southern Baptists are raising $300,000.00. We should contribute double the amount requested.

Dr. Walter O. Lewis has traveled the length and breadth of this land, raising his voice in behalf of our unfortunate brethren. His account of conditions in countries recently visited are tragic enough to send every Baptist man and woman in America into the streets, begging for contributions from all Americans. But we cannot hope to obtain more than the members of our churches are willing to give. We must confine our appeal to Baptists. Surely, between now and Christmas, American Baptists will pour on the altar an offering that will challenge the whole world. We must not fail our starving brethren, and other worthy causes which will benefit by our gifts.

Reaping the Harvest

American Baptists are slowly but surely reaping the harvest of a short-sighted policy in their relation to the Nation's Capital.

The District of Columbia Convention is a member of both the Northern and Southern Baptist Conventions. In these two Conventions each state and each city benefit from the contributions to the Unified Budgets of the Conventions, with one exception.

That exception is the District of Columbia in which is located the most important city in the whole world.

For seventeen years the Northern and Southern Baptist Conventions, through their proper agencies, have not contributed one penny to the work of the District of Columbia Convention. Work that has been done has been done by the Baptists of the District alone.

Bravely, the Baptists of Washington have struggled with this problem. They have made notable progress. The record this year shows that Washington Baptists are growing faster than any other Evangelical group.

Last year the District of Columbia Convention contributed $42,000.00 on a 50-50 basis to the Northern and Southern Baptist Conventions. The Convention did not receive back one cent for work in the District.

So tragic is the need now that Washington Baptists in their recent Convention reluctantly voted to retain the sum of $5,000.00 from both the Northern and Southern Conventions during the current year. This means that our two great Conventions and the causes they represent will suffer to the extent of $10,000.00 next year.

The amount to be retained is not large, but it represents a trend which will not be healthy for all concerned unless the Northern and Southern Baptist Conventions give the District of Columbia Convention the same treatment they give all other Conventions.

The work in Washington must be fortified, if Baptist principles are to play any part in the policies now being formulated in Washington and which will profoundly affect the whole world.

Catholics are spending $1,000,000.00 for a new headquarters building Washington. The Methodists have an imposing edifice. The Mormons have their million dolar temple. The Episcopalians have their great national Cathedral. Every one of the great religious groups except Baptists long since began to fortify the work in Washington, in one way or another. Baptists should stand on a par with all the rest and will if foresight is used.

It is not too late. The District of Columbia Baptist Convention must have help and must have it soon. Special appropriations should be made. The Convention should not be forced to wait until budgets are adopted by the Two Conventions. Special appropriations should be made and the use of those appropriations should be left to the leadership in Washington which knows more about the need and the strategy to be applied than anyone else.

AMERICA AND THE OPEN BIBLE

By FRANCIS CARR STIFLER

When Thomas R. Marshall was Vice-President of the United States he once made this public statement, "If I were to have my way, I would take the torch out of the hand of the Statue of Liberty in New York Harbor and, in its stead, place an open Bible." I believe that Mr. Marshall was right and I would like to put down here some facts to substantiate my belief.

The United States is the only large nation on earth of which it could be said as Woodrow Wilson once said, "America was born a Christian nation, America was born to exemplify that devotion to the elements of righteousness which are derived from the revelation of Holy Scripture."

Several attempts were made to establish a permanent settlement along the eastern shore of North America before the Pilgrims landed on Plymouth Rock at the beginning of the winter of 1620. Why all the others failed can be surmised by a little study of the experiences of the Pilgrim fathers. This boatload of 102 persons came on no sudden impulse to find riches or satisfy an adventurous spirit. There lay behind their journey almost twenty years of prayer, struggle and sacrifice. During the latter half of the 16th Century the Bible had for the first time in English history been freely accessible to the common people. Many of them read it with zeal and deep conviction. Among other innovations which this introduced into English life was what came to be called Puritanism. The Pilgrims were in every sense the first of the Puritans. They were determined to find somewhere an opportunity to live their common life according to the teachings of the Bible. When James I—ironically enough, the same king who gave his approval to the greatest version of the Bible ever to be prepared in any language—"harried them out of the land," these Puritans from Scrooby migrated to Holland where they attempted to carry out their plans of a community based upon the Scriptures. But, altho there was a large measure of religious freedom in Holland, William Brewster and his comrades found it exceedingly difficult to carry on as they had hoped in the midst of a crowded ance with their own. So they began to population with religious ideas at varithink of America.

There is neither time nor need to rehearse the story here, except to recall the two facts that, in my opinion, lie behind the America that the whole world looks to today as the hope of the world.

On November 11, 1620, as the Mayflower lay at anchor off Cape Cod the Pilgrim fathers (there were 43 adult males aboard, two of whom were that day too ill to participate in their deliberations) faced the fact that, unlike any of the other groups who had come to these shores, they had no charter from any king upon which to base a government. They did, however, have a charter from God—the Bible. About the only book they knew was the Bible. It was to live according to its rules that they had decided to risk their lives. It was the most natural thing in the world that they should decide to devise a new government upon the teachings of God's word. If ever the pen proved mightier than the sword it was the day the Pilgrims phrased their little compact of 203 words. Every American child should be required to study it. Every other great document in our nation's history stands upon it, and it stands upon the Bible.

Incidentallly, what a wonderwul opportunity this fact offers to redeem the significance of November 11 each year. As Armistice Day it no longer means anything. As "Mayflower Day" it celebrates the birth of the American way of life.

The other significant event is not so commonly stressed, possibly because no artist has ever pictured it. I wish with all my heart it might be pictured here. It happened on April 5, 1621. Of the one hundred and two Pilgrims who had landed about four months before, one half of them remained alive. On this April day, 21 men, 6 boys old enough to work and a little company of women and children stood on the shore and watched the Mayflower, which had wintered in the cove, hoist her sails and turn her prow back toward England. Not one of the Pilgrims chose to return. Because they stayed to see their experiment through to success, America is still the land of the free.

What followed during the next few year proved the success of the Pilgrim's venture. Boat load after boat load of like-minded people came to North America. Like every trek in human history they were driven, some by one motive and some by another, but the evidence is irrefutable that the desire to give the Bible a chance in shaping a nation's life was uppermost.

It was 150 years later that the United States of America was born a political entity, but no one can understand the genius of the new nation that does not review what happened in the century and a half of colonial life that preceded 1776. Probably never in the history of any people has the Bible been so consistently kept open and so continuously read and so meticulously followed as it was by the people of the American colonies during the pre-revolutionary era. Our colonial fathers were human and subject to all the frailties and temptations of other men. They committed their share of outrageous sins but like no other incipient nation on earth they steered their main course by the Bible.

The Bible was open in their homes. It was almost the only book that many of them had. They gave their children Bible names and even talked in Biblical phraseology.

The Bible was the dominant influence in the founding of the educational system of the American colonies. As early as 1642, schools were established by law in Massachusetts and before that instruction had been conscientiously given first in the homes and later in the ministers' houses. And always and everywhere, both in private and public schools, the Bible was the chief textbook.

I wonder if there ever was a single book that played so large a part in the life of any nation as that played by what was called the New England Primer used extensively in the elementary schools of all the American colonies for more than one hundred years before the Revolutionary War. From it the children learned the alphabet, spelling, reading and of course an immense amount of religious teaching. Pedagogy was different in those days from the highly developed forms that mould our twentieth century education, but it was plain to see that the inculcation of Bible information and Bible doctrine was paramount. In the New England Primer the simple rhyme was used as an aid

Revising Panyan Bible—Philippines
Rev. S. S. Feldman and Native Helpers

to memory. Thus we find under the letter A

"In Adam's fall
We sinned all."

and for the letter Z we read

"Zacchaeus he
Did climb a tree
Our Lord to see."

It was from this primer too, that generations have learned that prayer that has been taught more people, I suppose, than any except the Lord's Prayer:

"Now I lay me down to sleep
I pray the Lord my soul to keep
If I should die before I wake
Pray the Lord, my soul to take."

I cannot overstress the significance of this New England Primer on the early life of America. It is estimated that during the one hundred and fifty years of our colonial history, no less than 3,000,000 copies of it were sold and used. This is unparallelel especially when one remembers how sparse was the population during those years.

The whole purpose of early American education was that the Bible might be better known. This extended to higher education as well as elementary. Of the ten colleges founded before the outbreak of the Revolution that continue to this day, nine of them, Harvard, William and Mary, Yale, Princeton, Washington and Lee, Columbia, Brown, Rutgers, and Dartmouth, began with faculties composed of theologians whose main purpose was to give adequate training to ministers of the Gospel. The tenth in this list of colleges, the University of Pennsylvania, although without denominational origin grew out of a charity school founded by George Whitfield, one of the world's most renowned Bible evangelists.

During the days of the Constitutional Convention, called for the purpose of forming the thirteen colonies into a single nation, there were sharp controversies over many points and at times it looked as though the hopes for a federal government would never be realized, but there was at no time any difference of opinion on the fundamental doctrines of democracy which five generations of colonists had learned from their Bibles. Whether he were conventional churchman or not, every delegate to that convention believed that there was a supreme value to the life of every individual, and that every human soul was regarded as infinitely precious to his Creator and that there is a way for men to express their individual sovereignty and develop their priceless worth through common action. It was these convictions derived directly from the teachings of the Bible that offered the common ground on which our nation with its love of peace and equality was founded.

When our founding fathers faced the immediate problem of establishing a new independent nation the long years of training in the Bible played their major role. Many of us were taught that Thomas Jefferson was a dangerous liberal. Liberal he was but he was steeped in the teachings of the New Testament. Down in Monticello you will see the so-called "Jefferson's Bible." It is a misnomer but nevertheless it establishes the point I am making here. Jefferson's "Bible" is a set of excerpts from the Gospels containing an account of Jesus' life and his moral teachings. Originally, Jefferson had intended these to be used for teaching the Indians. As it turned out, he used them for the culture of his own soul; and it is the soul of Jefferson that appears in the Declaration of Independence. The greatness of this document we all love is that it is so much more than its name indicates. It is a declaration of human brotherhood. It is the teachings of the New Testament restated by one who had studied his Testament in Greek, Latin, French, and English, that he might know the better exactly what it meant.

When the Declaration of Independence was adopted, there was considerable discussion as to whether it had any originality in it or not. Thomas Jefferson, who wrote it, said he did not consider that he had been expected to invent any new ideas. No, these thoughts about men being created equal and endowed by God with certain inalienable rights had been discussed time and time again in the Continental Congress and in the Colonial Assemblies and in the town meetings and on and on back to the very days when, in the sixteenth century, Englishmen first began to read the Bible in their own tongue.

The primacy of the Bible emerged again at the time of the Constitutional Convention. The Constitution of the United States has weathered the storms of the most rapidly changing conditions in any century and a half in history, because, compromise though it was, as all such great documents have always been and must always be, it was written by men who believed in God as he was revealed in Jesus Christ and believed with all their hearts that a nation could be born and grow to moral grandeur on those teachings.

There were moments in the Constitutional Convention of 1787 when the enterprise seemed doomed to failure. At one such moment Benjamin Franklin then over eighty years old and one whose faith in God has sometimes been questioned, arose nad uttered one of the greatest speeches of his distinguished lifetime. Said he, "I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth: That God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sir, in the sacred writings that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. . . and . . . we shall become a reproach and a byword down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest. I, therefore, beg leave to move that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business . . . ."

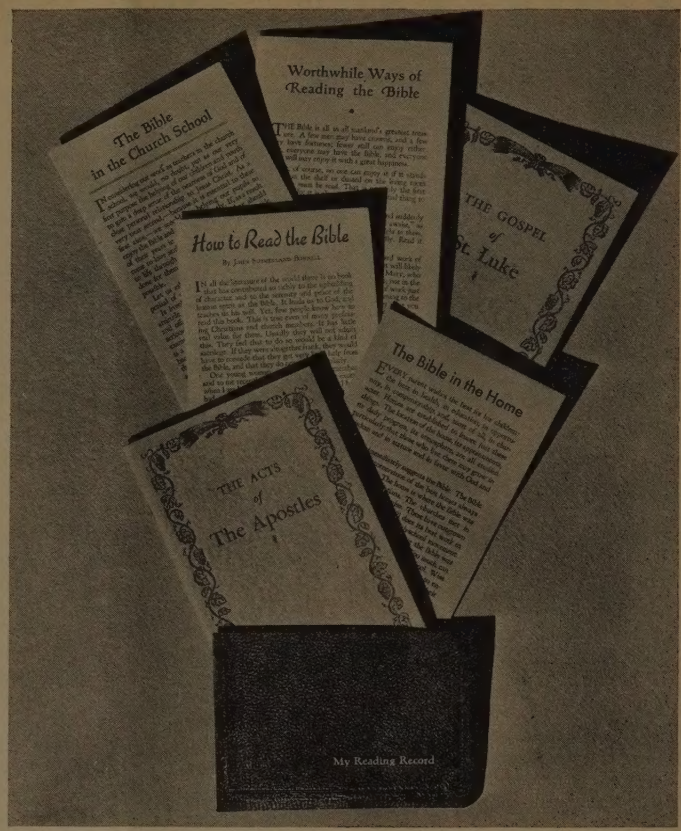
In view of all this, one is not surprised to read that among the first acts of Congress was one to authorize the printing of an American edition of the Bible. Before 1800, ten other editions appeared, and the Bible took its place as America's best seller, a place which it has held every year from that day to this.

One of the most successful movements in the infant nation during the first and second decades of the new century was the establishing in every colony of what were known as Bible Societies. The country was expanding rapidly. Many of the people were poor immigrants. But it was unthinkable that any home should be without a Bible. The Bible Society movement sprang from the conviction that there should never be a home in the land without a Bible. The Societies collected money to make it possible to distribute these Bibles, never at a profit, but rather at a figure that people could afford to pay.

The vigor of this movement is indicated by the fact that within eight years after the founding of the first Bible Society (which was in Philadelphia) there were more than one hundred such groups organized. When Rev. Samuel J. Mills returned from a tour of inspection in the South and the Southwest, made during the years 1814 and 1815, he reported the appalling needs of the new settlers in those sections. Most homes he found had no Bibles. The new America, beyond the mountains, was likely to forget the foundation upon which she was built. For all there were so many Bible Societies along the coast, they were for the most part small and were working independently. They were utterly unequal to meeting the rapidly growing need. They were forced to counsel together to see what could be done. This they did in the spring of 1816.

The outcome of their convention was the forming of the American Bible Society, which now for 125 years has served not only this country, but approximately fifty other countries around the world, in supplying Scriptures without note or comment, and without purpose of profit, to anyone who needs them in any language he requires and at any price he can pay. In one hundred and twenty-four complete years of service, the American Bible Society has distributed over 298,000,000 volumes of Scripture.

Among the men who established the American Bible Society in 1816 were some of the nation's foremost leaders. The founder of the Society was Elias Boudinot, who in 1789, as "President of the United States in Congress Assembled," had signed the treaty of peace with Great Britain; Lyman Beecher, John Griscom, Valentine Mott, the great surgeon, James Fenimore Cooper whom the nation was honoring again last summer, Richard Varick and others hardly less distinguished. Honorable John Jay, the first chief justice of the United States, became the Society's first Vice President; and John Quincy Adams maintained an active connection with the work for thirty years. Other Presidents, Andrew Jackson, Zachary Taylor, Ulysses S. Grant, Rutherford B. Hayes, Benjamin Harrison, Grover Cleveland, Theodore Roosevelt and Woodrow Wilson, have by their outspoken advocacy supported the American Bible Society. Seven of the country's chief justices and many governors of states have also given their hearty support. Mr. Charles Evans Hughes, John R. Mott, Honorable Frank O. Lowder, Robert E. Speer, Evangeline Booth and Mr. James L. Kraft, are now among the Vice Presidents of the Society.



Material published by A. B. S. to encourage Bible reading

In a recent letter endorsing the annual observance of Universal Bible Sunday sponsored by the American Bible Society, President Franklin D. Roosevelt says, "I am glad to learn that in the face of the tragic conflict which rends the world today, our American Bible Society is prepared to increase rather than to curtail its beneficent activities. . . ."

Fortunate indeed is it that the American Bible Society can take over the work of distribution of the Sacred Scriptures which some of the European agencies have been obliged to curtail, because of the disorganization and dislocations which war has brought about.

I am certain that the American Bible Society, with unfaltering spirit, will continue its great work of making the Word of God available to all peoples, even those in the farthermost ends of the earth. . . . Let us pray God to hasten the day when acceptance of His Word will change the hearts and minds of men, and make the kingdoms of this world in truth and fact the kingdom of God.

America is a predominently Protestant nation today because of her inherited emphasis upon the open Bible. In this day, so different from the colonial days, when of the making of books there is no end, the Bible faces a fierce competition which was unknown to our fathers. We are sometimes led to believe that with the advent of the moving picture and the radio and the colossal expansion of

secular education, the Bible has become a back number. It is, of course, true that the Bible does not hold the supreme place that it did among our fathers, but it still serves to uphold the best that there is in American life. Every time the American Institute of Public Opinion asks "what is the most interesting book you have ever read" the Bible runs far out ahead in the answer.

In present-day America we face some of the most staggering problems ever confronting any nation—the problems, both internal and international, arising out of fabulous national wealth; the problems of harmonizing huge racial groups within our borders, and particularly the problem of the Negro. We face the problem of war, which in our day has become for us and the other nations the problem of human existence itself. It is the fashion to call attention to our failure to solve these problems. May I call your attention to the fact that we have done better than any nation in history to solve them. Race has played little part in the chances of an American to rise to prominence in his chosen field. Riots have been few and far between. In the midst of a war-mad world, we have made our preparations to fight; but we are a peace-loving people and are determined to remain so. Sabre rattling is not seen on our streets. We continue to be, as some one once called us, "the half-brother of the world" because of our instant response to the needs of stricken people anywhere.

There is no explaining America with her moral vigor, her self-restraint, her friendliness, her ability to clean her own house, her concern for the welfare of the least and last man who needs help, —no explanation, apart from the fact that from the beginning her conception of law and of diplomacy, her literature and her education, were all fed by streams of living water out of the Bible where she reads of one who placed supreme value upon the individual life, called God the Father of all, and believed in the ultimate brotherhood of men.

I wonder if there is any spot in America that is more sensitive to the rise and fall of interest in the Bible than my desk where I direct the publicity program of the American Bible Society. However that be, I should like to say that in spite of the rushing torrent of other interests, I sense a rising tide of concern for the Bible and eagerness to keep it in its central place in American life. The head of one of New York's greatest publicity houses recently told me that he believed every publisher should feature some new attractive edition of the Bible regularly, not for profit but to encourage the reading of the book. He promised me he was going to do this thing himself. He feels that this is his patriotic duty. He told me he thought America will perish unless this is done.

I noticed a few months ago that the Bible in an abbreviated form was for sale on the newsstands. This was something new so I investigated it. I found just what I expected. The publisher told me that in the first eight months of the book's life it had outsold any other book they had issued for newsstand marketing.

In one of their recent appropriations for defense Congress tucked a little sum of $140,000 for the publishing of New Testaments for the enlisted men. It is fantastic to thing of the government doing any such thing with any other book. The Roman Catholic Church in this country recently prepared a scholarly revision of the New Testament in English and are undertaking to place a copy in every Catholic home. This is something startlingly new in the Catholic world. Leaders in the field of religious education tell me that there is a rising tide of interest in the movement to establish Week Day Religious Education on time released by the Public Schools. Chaplains in the Army and Navy report a lively interest in the Bible among the enlisted men.

I am not trying to cover over the appalling ignorance of the Bible among even the better educated classes of our citizens. I know that there are 15,0000,000 boys and girls and young people in the nation who are receiving absolutely no kind of religious education and to whom the Bible is practically an unknown book, but I also know that the Bible is not being eclipsed in our nation's life. From too many quarters comes evidence that people still read it, still realize its indispensable place in education, jurisprudence and social progress, and are still struggling to increase it popularity. In our present United States of America it is going to be no easy task to keep the Bible in the hands and hearts of the people. By proper legislation, by daring innovations in forms and formats, by forgetting sentimental attributes to old translations and embracing new ones, by strengthening the schools of our churches, by the diligent distribution of the book among the forgotten people of our country and in a hundred other ways, those of us who know it is God's word, those of us who know that our nation stands upon it, those of us who know that if it is not generally taught and honored by our people, the nation will crumble and decay; it is our responsibility to see that the Old Book is not forgotten, that it is kept open, that it is lived and taught by the largest possible number of citizens.

Progress in Social Relations

By G. MERRILL LENOX

Associate Director, The Ministers and Missionaries Benefit Board of the Northern Baptist Convention; Secretary of the Council on Christian Social Progress of the Northern Baptist Convention.

Northern Baptists have a newly organized Council. It will assume responsibility for all projects which have to do with the application of the Christian Gospel to the realm of social relationships. This Council absorbs the following denominational committees:

"Social Service, Committee on the American Home, Committee on Race Relations, and the Committee on Conscientious Objectors."

The first sessions were held at the Northern Baptist Convention at Wichita last spring, at which time the Council was organized. A more recent meeting was held in New York, and all problems that the Council must face were dealt with realistically.

At the New York meeting, E. L. Perry, a graduate student in Social Ethics, reported on his evaluating survey of the work of the denomination in the fields in which this Council will function. He told of his personal conferences with many denominational officials in which he obtained their viewpoints on what was being done and what should be done in the realm of the social application of the Gospel. He reviewed moreover the results of the exhaustive study he had made of all Northern Baptist literature with a view to ascertaining its effectiveness in temperance education, the building of better family life and other related subjects with which the Council must deal. The findings of Mr. Perry constituted the main topic of discussion for the conference.

To promote the study of the basis of a just and durable peace—was adopted by the Council as its main emphasis for the year. Edwin Phelps was appointed to investigate the best means of bringing such a study to local church groups. It was felt that this subject not only was of paramount importance but that it would have a strong appeal to the entire constituency.

The preparation and publication of a pamphlet on the liquor question was authorized. Time was devoted also to a consideration of the rights of the conscientious objector. A brochure containing helpful information for C. O.'s is being composed by Norris L. Tibbetts and will be sent to every registered Northern Baptist conscientious objector. It was reported that contributions for the support of C. O. camps will be credited to a church's gifts to the World

(Concluded on page 11)

The Baptist Interpretation of the Christian Faith

By RUFUS W. WEAVER

Baptists hold that the Gospel is so human and so divine that whenever and wherever faithfully preached it produces in men and women, however widely they may differ in cultural attainment and moral insight, essentially the same experience and results in lives voluntarily dedicated to the pursuit of Christian piety. This means that the only place in which real, vital religion may be found is within personality. Therefore Baptists recognize as Christian only that which is the expression of a personal experience of God through faith in Christ. They emphasize the worth of man, the necessity of the new birth, the preservation of Christian truth in Christian symbols, the pursuit of Christian piety and the continual leavening of human society until the will of God is established in the hearts and the institutions of mankind.

"Thus standing for an interior, voluntary act of the soul," I am using the words of my former classmate, Senator Josiah W. Bailey of North Carolina, "the Baptists stand for the spiritual life and for nothing else. Hear for life! Baptism is but a symbol. The Lord's supper is only a memorial, churches are but houses. Pulpits are but speaking places. There is only one temple, the man; only one altar, the soul; one sacrifice, the surrendered will—the broken and contrite heart; only one master, Christ; one Father, God; one worship, the stoop of the soul and the longing for God. There is nothing between man and God—no priest, no church, no form —nothing. We are all on a level with Abraham."

The Baptist interpretation of Christianity is so distinct that never can its adherents be classified as merely one of the modern evangelical denominations. This interpretation is a cluster of eternal truths so blended together as to be a transforming leaven in human society. The Baptist mission is to translate into Christian living these truths, so as to make them effective in the reconstruction of society. Reverence in action describes the total process, which includes reverence for God; reverence for man; reverence for the Gospel as the power of God unto salvation; reverence for the Christian task, the outreaching for the piety that is realized in the culture of the consciousness of Christ and reverence for the divine possibilities in human society which may be attained through the establishment of the eternal unchangeable purpose of Almighty God in the institutions of mankind. In this hour when again the issue of the relation of organized society to organized religion has become, not a question for the Colony of Massachusetts, but the outstanding problem of the civilized world, a need exists to formulate the Baptist philosophy of society and in particular the declaring not in negative terms, such as a free church in a free state, but in positive terms, the principles and the processes by which we undertake, looking to God for guidance and power, the transformation of the kingdoms of this world into the Kingdom of our Lord and Christ.

The open-minded student of American history recognizes that Baptist principles, wherever they have been made effective, have given a religious dynamic to freedom, democracy, popular education, scientific discovery and human betterment. Today we face a critical situation. Unmistakably there is a lowering of moral standards and a decay of the Christian virtues our fathers cherished and exemplified. For the first time in American life a prolonged economic depression has not led to a widespread revival of religion. The forces of evil so largely dominate certain areas of our economic life that the financial dividends of sin far exceed the offerings of the followers of Christ for the extension of the Kingdom of God. The agencies that control the moulding of public opinion are now so subservient to the profit motive that the proponents of our evangelical faith are finding, outside the Christian pulpit, increasing difficulty in securing an unprejudiced bearing. As we survey the trends of contemporary life at home an dabroad, we are led reluctantly to the belief that religious liberty, the institutions of democracy, the beneficent restraints that an enlightened conscience imposes and all the uplifting influences that our evangelical faith inspires, are threatened and the collapse of our boosted western civilization is more than a remote possibility.

Let us highly resolve, in the spirit of Roger Williams, Ezekial Holliman, John Clarke and Obadiah Holmes, that we will dedicate our lives and our fortunes to the divine endeavor of making that interpretation of Christianity, bequeathed to us by our fathers, prevail in America. To that end, let us pray that God may pour forth the Holy Spirit, inspiring in us a fresh devotion to religious liberty, a more compassionate solicitude for the spiritual good of others, a greater appreciation of our distinctive Baptist principles and a new dedication to the emancipated pursuit of Christian piety. Let us re-think the program of our fathers, and formulate the philosophy of society that endows every living person with the right to the full enjoyment of religious liberty and that seeks to make a better social order through the persuading of free men and women to transfer the control of their lives to Jesus Christ as Lord and who giving themselves wholeheartedly to the pursuit of piety, strive to transform every human agency and institution into instruments for the fulfillment of the will of God. This is the Baptist message; this is the Baptist mission, this is the Baptist task, more than three hundred years after the founding of the First Baptist Church in America.

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First Canadian-American Student Conference Stresses Role of Religion in Post-War World

By RELIGIOUS NEWS SERVICE

WINNIPEG, Man.—Stressing the role of religion in a post-war world, delegates attending the first annual Canadian-American Student Conference on International Affairs here emphasized that any future peace based on justice demands increased cooperation among all churches and a "more dynamic conception of Christianity."

The conference, held under the joint auspices of the Presbyterian College of Macalester, St. Paul, and the United Church College, Winnipeg, will be held semi-annually in the future, it was stated.

James Russell Wiggins, editor of the St. Paul Dispatch, told the young conferees that "there is only one community of nations equal to the enormous task of assuming the responsibility of translating the ideas of human freedom, equal rights, peace and justice into action, and that community is our own."

"If we wish to rally to our standard people throughout the world who have been terrorized, frightened and intimidated by Nazism, we must appeal to them with great ideas as well as great armaments. The better world for which we struggle must be presented boldly, dramatically and vigorously."

What About Anti-Semitism?

By MABELLE RAE Le GRAND

"We live in a world of persons and only incidentally a world of things", so wrote a man now retired from active life as he summarized the effect of his school days upon his mature years.

The last page of a very popular home magazine recently carried this caption, "Your life is NOT your own", and proceeded to show that if one would have next-door neighbors, he must be careful in remembering to curb the un-neighborly activities of his dogs and children. This editor sums up the great need of today in two words, "Human co-operation", and calls upon all of us to create a neighborhood in which there is good will and mutual trust.

These two quotations ought to be engraved on the mind and heart of every Christian for they say the same things in other words that we have been taught from childhood in church school and in Christian homes. They are just as important in international relationships. as they are in the block in which we have our home. There never was a time when it was so easy to study international questions as now when every paper and magazine carries illustrations and facts as well as propaganda. In addition, this material is all new and up-to-date. There is also a direct bearing on the lives of American women and we might well begin now to collect this material for our own information and edification. It will also bear serious study and thought.

What have we as American women to give to the world? Are our customs and privileges just the kind that we believe ought to be adopted by other lands? Is our home life so well arranged and conducted that we want to pass it on to all other women? Is our position in society the most enviable of all the world? The word Democracy is heard in almost every conversation and does mean something to every American woman, or ought to. Have you ever really realized just what it means to you.

We are much aware of the attitude toward women in Germany and Italy. It seems that a woman exists to serve the state, at least in the minds of the present day leaders. This is also the case in some parts of Asia. The women of Japan have for centuries been expected to find their satisfactions within the walls of their homes. This had begun to be changed a bit in recent years but we must wait to see what has really happened when peace once more settles on Japanese society. The women of China and of Burma have held a more normal place in family life although we would hardly feel satisfied with the recognition given them. Latin America is often-times quite European, and a late newspaper reports a speaker as saying that South America is purely a man's world and the need for social legislation to benefit women is greatly felt. He also said that South Americans respect us—for our wealth, our tremendously large middle class, and for our united strength—and this respect combined with our efforts toward friendliness, can make the good neighbor policy an actuality.

These preceding paragraphs are an introduction to the statement that there still are some things to be done by American women in "setting their own houses in order". We do wield a power of opinion in this land, perhaps to a greater degree than in any other country in the world. It is high time that we consider seriously some problems that have a direct bearing on other problems of the world. If we can mold public opinion as we truly believe we can then we ought to make some demands that certain restrictions be removed from some citizens in our own land, and insist that the same opportunities be made available to all children, whether rich or poor, black or white, or even Oriental. Does Democracy mean this to you?

Now for the major task. A recent conversation easily showed that an insidious propaganda is doing its work very quickly and thoroughly. Quite suddenly there was injected into the table discussion of a very harmless subject, an exceedingly bitter attitude toward the Jewish people in America. It was impossible to contradict the statements made without facts in hand, and when quite unexpectedly these facts later arrived, it seemed absolutely necessary to make some statements here directly from "a documented analysis of Anti-Semitic propaganda". It is called, "To Bigotry No Sanction" and may be secured from 386 Fourth Avenue, New York City. Every Christion woman ought to have this booklet at hand, but lest some read this page and put off the securing of the booklet, some of the facts are quoted here with an earnest hope that we shall let no opportunity pass to counteract the lies that are being circulated among many Christian people in our land. Let Christian women make it their business to know these facts and use them on all possible occasions.

All the material that follows comes directly from the booklet without quotation marks.

Anti-Semitism is growing in the United States. "War in the Mind" is one way to break down morale. Hatred and Discord can be injected into public and private discussion. One technique is to make minorities the scapegoats for all grievances and dissatisfactions. This method arouses mass passions. National Unity can be cracked by creating religious predjudice. In this particular problem the smallest religious group has been deliberately chosen but another movement could easily be anti-Catholic. Watch the results in America of the motto, "Divide and Conquer". It is a fact that Hitler has said, "Anti-Semitic propaganda in all countries is an almost indispensable medium for the extension of our political campaign. You will see how little time we shall need in order to upset the ideas and the criteria of the whole world, simply and purely by attacking Judaism.—The very enormity of a lie contributes to its success.—The masses of the people easily succumb to it, as they cannot believe it possible that anyone should have the shameless audacity to invent such things." Hand-in-hand with the "Big Lie" technique is the Nazi theory that "the greater the NUMBER of lies, the more likely some of them are to hold."

Here are the answers to some statements commonly made today:

A. *Jews do not control the wealth and industry of the U.S.*

Fortune Magazine asserts that of the 420 listed directors of the nineteen members of the N. Y. Clearing House in 1933 only 30 were Jews. Not one Jewish house is rated by this magazine among the first eight leading investment banks in the field of foreign financing. Among the 200 largest non-banking corporations (listed by Berle and Means) only ten have a Jew as President or Chairman of the Board. Jews are predominant only in scrap metal, in the manufacture of clothing, and in textile distribution, and are prominent in the motion picture industry in which they pioneered. Jews have rarely penetrated light and power and telegraph and engineering in general and heavy machinery and lumber

and dairy products. The coal industry is almost entirely non-Jewish. Fortune reports that of the 1375 members of the New York Stock Exchange only 252 were Jews. Department stores in N. Y. are largely Jewish owned, but in Chicago the two leading stores are one of Yankee origin and the other of Scotch. 'Own' and 'Control' are two totally different words, the latter intended to convey sinister and unethical implications. In democratic America we do not ask the religion of our business men but whether they have acquired their holdings and are using them honestly.

B. *Jews do not control the press and other channels of public opinion.*

Mr. Robb of Editor and Publisher states that of 1700 newspaper owner-publishers in the U.S. a maximum of only 15 are Jewish. There is not a single Jew on the Board of the Associated Press; none on the directorate of the United Press or International News Service. Ninety-three out of every one hundred copies of daily English language newspapers read by the American public today are published by Gentiles. Fortune says that except for the New Yorker the only important Jewish general magazines are the Esquire groups. Of the two great broadcasting chains, one Columbia, is under Jewish control. N.B.C., though non-Jewish in management, is headed by David Sarnoff. Of the local stations the vast majority outside New York are non-Jewish. Three of the eight principal motion picture companies are owned and controlled by Jews, two are probably owned and controlled by non-Jews, and in three management and ownership are divided.

C. *All Jews are not Communists.*

In 1940 there were 4,800,000 Jews in this country, of whom about 1,800,000 to 2,000,000 of voting age and qualification would normally have voted. The total vote that year for the Communist candidate for the Presidency in the whole U. S. was 48,789. Communism is anti-Christ, anti-Jewish, anti-religion. Communism is a black-out of God. Karl Marx was baptized a Lutheran at the age of six. The Council that runs Russia today is the Polit-Bureau of the Communist Central Committee. Of its 11 members only one was born a Jew.

D. *Jews are not "internationalists."*

This term implies the existance of an organization directing and controlling the thoughts and acts of Jews throughout the world. Jews have no functional church organization—either local, national or international. Every Jewish minister is wholly independent in his own synagogue. There is no Jewish set-up comparable even to a local diocese. During the Civil War 7038 Jews enlisted. During the World War Jews contributed 4% of the U.S. national fighting force although they formed about 3% of the population. More than 150,000 Jews paid the supreme sacrifice for their particular country. The American Jew is no more an "internationalist" because of his religious ties than the Christian because of his spiritual unity with other Christians abroad.

E. *Jews are not "Warmongers"*

This title bestowed by the Nazi movement seems to mean all those who oppose totalitarian menace. A recent Gallup poll showed that the ten most "Interventionist" states are those containing the smallest proportion of Jews, and the ten most "isolationist" states have a proportion of Jews more than four times as great.

F. *Jews are not an inferior race, and of a lower moral standard than Aryans.*

According to leading anthropologists there is no "Jewish race", just as there are no pure races. Asked what would have been his course if there had been no Jews in Germany, Hitler is authoritatively quoted as replying, "I would have invented them." There are superior individuals but not races, and the Jewish people have produced their share of remarkable individuals.

G. *All refugees are not Jewish.*

Immigration to the U.S. has been restricted since 1924. The total allowed to take up permanent residence in any one year is 153,000 and this quota has never been filled in any one year since Hitler came to power. The largest number admitted was in 1940 and the number 70,756. Before the war the proportion of Jews coming to this country was about 5 Jews to one Christian. Now the majority are Christians.

H. *Jews do not monopolize the professions.*

Because of unhappy experiences abroad, Jews instinctively congregated in metropolitan areas in America. They had been denied educational opportunities abroad in many places and so they gave them to their children. This inherent intellectualism accounts for the Jew's choice of professional life. Authentic figures are not available regarding the number of lawyers and doctors in this country. 'Fortune' can find no data to prove that Jews are too numerous in these fields. Those whe seek to enter the professions are much more numerous than the number that is actually admitted to law and medicine. There have been 17 Jewish Nobel prize winners and they have made splendid contributions to research, education, music, writing and art.

In conclusion—These statements ought to help us to be very careful to be fair to these people in our midst who have suffered much and often at the hands of those who have been called Christians. This booklet states that there are 682,000,000 Christians throughout the nations of the world and 16,000,000 Jews scattered in these same countries. It seems to fall upon the Christians of the world to choke these lies immediately and American Baptist women can help much by being informed and ready to state facts when occasion requires. These are days when we may be good neighbors in a very real sense.

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DEATHS

The call of God has come in recent days to Rev. Franklin D. Elmer, West Hartford, Conn., veteran Boy Scout leader and founder in Winsted, of one of the first 10 troups in the United States. . . . Dr. M. T. Shelford, Grantwood, N. J., who served Parmly Memorial and Greenville Heights Baptist churches, Jersey City, for fifty years. . . . Rev. Charles A. Fulton, 80, and Rev. Otis Dyke, 83, honored pastors of Syracuse, N. Y. . . . Bishop Warren A. Candler, 84, Atlanta, Ga. . . .

Also Dr. Mattison B. Jones, 72, Los Angeles, Calif., formerly president of the Northern Convention and one of the founders of Redlands University. . . . Rev. Richmond A. Smith of Cedar Falls, Ia. . . . Rev. Walter B. Vassar, 86, eldest son of "Uncle John" Vassar, Hamilton, N. Y. . . . . Rev. George H. Hudson, 84, Okemos, Mich., for over fifty years an evangelist. . . . Dr. John S. Rutledge, Cleveland, O., life-long foe of the liquor traffic. . . . Dr. John C. Marting Cleveland, O., for 45 years treasurer of Baldwin-Wallace College, Berea.

And Professor Kerr Boyce Tupper, Macon, Ga., teacher in Mercer University since retiring as a Baptist pastor. . . . Rev. George A. Huntley, M.D., 76, student in Spurgeon's College and for 35 years a missionary doctor in China. . . . Rev. A. T. Robinson, Summerland, British Columbia, known as a tithing specialist. . . . Professor Henry K. Rowe, teacher of church history and sociology in Andover-Newton Theological Seminary. . . .

Also Dr. Shailer Mathews, 78, Chicago, dean emeritus of the University of Chicago. . . . Mr. Ollie D. Webb, assistant to the president of the Texas and Pacific Railroad and leading Baptist layman of the southwest. . .

Universal Bible Sunday

By FRANCIS CARR STIFLER

Sunday, December 14, will be Universal Bible Sunday throughout the nation. Endorsed by the President of the United States and the governors of the various states, it will be celebrated in thousands of churches. Promoted by the American Bible Society, Universal Bible Sunday is designed to remind the American people of their rich heritage in the world's greatest book and their responsibility in this dark hour to see that it is kept circulating in the world as the bulwark of democracy in every land.

In this year 1941, which marks the 150th anniversary of the signing of the Bill of Rights, the American people will do well to recall that it was the teaching of the Bible which steeled the courage of our forefathers to fight for the rights of the individual which is the basis of our democracy. In this time, when the very existence of democracy as we have always known it, is being threatened and America is very properly calling herself the arsenal of democracy, she should not forget the important place which the Bible has always played and must continue to play in the present struggle. Calvin Coolidge once said, "The foundations . . . of our government rests so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country."

It is most appropriate, then, that with the return of Universal Bible Sunday which is always celebrated on the second Sunday of December, the American people should not only pause to consider this important fact, but do something about it.

The American Bible Society, which has for years sponsored this annual observance, suggests three ways in which the day may be fittingly observed. One is that every American attend the church of his choice. In thousands of churches, at either the morning or evening service, the minister will speak on the indispensable place which the Bible must play in our nation's life if our cherished freedoms are to be preserved. The Bible Society, following its time honored practice, has furnished the pastors of the various denominations with a poster and other materials and suggestions for celebrating the occasion. The theme suggested for this year is "The Light Shines in the Darkness." This is literally true, for the Bible was never more widely distributed in the world than it is today and never more eagerly sought after. Last year over 25,000,000 copies of the Sacred Scriptures were distributed in the world. Refugees in internment camps, war prisoners, and other victims of the wars are crying out for this book that brings hope and courage to men in whatever language they read. The first suggestion is, then, that the American people crowd the churches on Universal Bible Sunday to honor God's word.

The second suggestion is that the Bible be read during the day, not just a verse or two but at least a whole book. Students of the Bible inform us that of the sixty-six books in the Bible, half of them can be read in less than an hour and many in twenty to thirty minutes. No better way offers itself for the observance of Bible Sunday than to have millions of Americans turning to God's word with fresh interest.

A third suggestion is a very practical one. Has every enlisted man that has gone from your community into one of the nation's services in these last months been supplied with a Bible or a Testament? The Bible has always been popular with American soldiers and sailors. What an appropriate way to celebrate Universal Bible Sunday—to supply the lads from your church, your street, your community with their own copy of the Word of God—the marching orders of democracy.

January Book Is Printed

With a printing schedule that calls for completion of the press work by November 26, the 1942 January Book is ready in good season. The editing has been strictly limited to a number consistent with the record of actual sales in the past and it is very necessary if disappointment is to be avoided, that orders be sent in early.

The urgent nature of all Christian work today is recognized in the name chosen for the book, which is titled "Life Lines." In these troubled times, many of our missions are in reality "Life-saving stations," where succor is given to the victims of total war. Even on our own side of the ocean, the threat of war has created emergency situations which call for "life lines" of Christian aid. How Northern Baptists are dealing with these situations, both at home and abroad, is illustrated by a number of the stories in "Life Lines." Be sure to get a copy of this interesting book, with its many fine illustrations. It will be sold for 5c a copy and may be ordered through your state office.

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Missions Field Day in Trenton, New Jersey

The Foreign Missions Conference and the Home Missions Council of North America have planned to hold their annual meetings in Trenton, New Jersey, at a time when these two interdenominational bodies will be able to hold a joint Missions Field Day in the churches of Trenton and vicinity on Sunday morning, January 11, 1942, and, in the evening a mass meeting. On the following Monday they will together conduct open sessions for the discussion of pressing world problems. The Home Missions Council of North America will hold separate business sessions January 9 and 10. The separate business sessions of the Foreign Missions Conference will be held January 12 and 13.

Ministers and lay men and women in the vicinity of Philadelphia, Pa., and Trenton, New Jersey, as well as those living at a greater distance from the New Jersey State capital, will receive cordial welcome at all sessions.

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Progress in Social Relations

(Concluded from page 7)

Emergency Fund though no undesignated money will be used for this purpose.

Mrs. Orrin R. Judd reported on a recent conference on race relations she had attended. The Council voted to urge denominational offices and churches to consider employment of people of other races especially in view of the racial discrimination still persisting in defense industries.

There will be another Social Progress dinner in Cleveland in May at the time of the Northern Baptist Convention at which a nationally know speaker will call for a maintenance of civil liberties during this period of stress and for a study of the basis of a just and durable peace.

The executive committee of the Council consists of William G. Mather, H. G. Weston Smith, John Singleton, Norris L. Tibbetts and G. Merrill Lenox with Edwin Phelps and Mrs. E. E. Aubrey serving in consultative capacity.

NEWS DIGEST . . . By William Park

The First Baptist church, Waco, Texas, Dr. J. M. Dawson, pastor for 26 years, celebrated its 90th anniversary November 2. During these 26 years 4,125 people have united with the church, and more than $1,500,000 raised for religious purposes. It supports 10 missionaries, and leads all southern Baptist churches in gifts to foreign missions. The church also leads all Texas Baptist churches in per capita giving. It is the mother of all Waco churches and Baylor University, the world's largest school under control of an evangelical denomination. Baylor celebrates its annual home coming Nov. 1-2.

Dr. T. J. Parsons, who recently retired as executive secretary for Indiana Baptists, has been requested to continue as editor of the Baptist Observer, a position he has held for 21 years.

The Lake Harriet Baptist church, Minneapolis, Minn., conducted a two weeks' conference on World Evangelism, Nov. 2-16. The list of speakers includes Pastor Harold A. Eaton, Dr. Earle V. Pierce, Dr. Sidney W. Powell, Pres. Henry Wingblade and missionaries, Samuel Ortegon, director of Spanish-speaking missions for Southern California and Chester U. Strait of Burma.

Spurgeon's Tabernacle in London has been destroyed. The First church, Dallas, Texas, Dr. George W. Truett, pastor, has sent $500 toward a fund to rebuild the Tabernacle. During Dr. Spurgeon's 30 years pastorate 13,179 people united with the church.

Dr. William Lyon Phelps of Yale has been secured to deliver the addresses on "Preaching" at the Southern Baptist Seminary next winter.

Dr. Harold Francis Branch, pastor of the Grace Presbyterian church, Kansas City, Mo., was the preacher for a series of young people's meetings in Denver. He spoke on: "The Egyptian Plagues—Their Nature and Meaning," and "The Evidence of the Fall of Jericho." The meetings were held in the Miller Auditorium, and attracted large numbers.

Mr. S. N. Lyons of Denver left in his will $5,000 for the building fund of the First church, where Dr. C. W. Kemper is pastor.

When Dr. A. J. Harms of the First church, Omaha, made the appeal for the Northern Baptist World Emergency Fund the other Sunday morning more than $1,350 was given. The quota assigned was $1,100. The Calvary church, Denver, with Dr. Henry G. Smith, pastor, has already raised more than its quota of $1,000.

The headquarters of the Massachusetts Baptist Convention has been changed from the Ford building to Tremont Baptist Temple, Boston. In the same building will be the other Baptist offices of the city and state.

The First Church, Long Beach, Calif., Rev. Windfield Edson, pastor, has paid more than $9,000 on building debts during the past two years.

In the new plans of the Council on Finance and Promotion of the Northern Convention, Detroit, Mich., has been made a separate promotional unit for the collection of missionary funds. President Guy Wimmer of Shurtleff College was the speaker at the Michigan State Young People's convention.

Bishop W. P. Roberts of the Episcopal Church in Shanghai has been made chairman of the committee which will superintend the allocation of funds raised in America by the Church Committee for China Relief.

Week day religious education is receiving much attention in discussions over the entire country. When 600 religious education leaders met in New York for the annual conference of religious education week they devoted considerable time to this vital subject.

Dr. Clovis Chappell, known to many baptists through his books, has been transferred from the St. Luke's Methodist church in Oklahoma City to the Galloway Memorial in Jackson, Miss.

Chaplain W. R. Callaway at Fort McPherson, reports in Home Missions that they get the best results when chaplains give the men an opportunity to publicly confess their acceptance of Christ as Saviour and Lord by walking down to the front. He says this is much better than a show of hands.

Rev. Joe W. Burton, publicity secretary of the Home Mission Board, Atlanta, Ga., is running a series of articles in Home Missions on Dr. Geo. W. Truett's contemporary ministry.

Dr. Ralph Walker, pastor of the Temple Baptist church, Los Angeles, has become pastor of the White Temple church, Portland, Ore. Dr. Weldon M. Wilson of the Portland church has gone to the North Shore church, Chicago.

Among Northern Baptist women attending a meeting of church women in New York City to survey the needs growing out of the present emergency were Mrs. Earl F. Adams, Scarsdale, N. Y.; Mrs. Fred T. Bridges, Decatur, Ga.; Mrs. Orrin R. Judd, Brooklyn, N. Y.; Mrs. Joseph H. Roblee, St. Louis, Mo.; and Miss Pearl Rosser, Philadelphia.

In commenting on the action of of the Roman Catholic Bishop of Mobile, Ala., in denying the sacraments to all parents unless they agree to send their children to Catholic schools, the Watchman-Examiner says, "This is a fine illustration of fraternity and good will in this day when democracy is being so widely promoted."

Recently the First church, Council Bluffs. Ia., the First church, North Platte, Nebr., and the Broadway church, Indianapolis, Ind., have erected large neon signs. Recently we saw such signs at the First churches of Waco, Texas, and Wichita, Kansas. Let the good work go on.

Every Man's Book, is the title of a new volume by Dr. Francis C. Stifler, editorial secretary of the American Bible Society.

A $250,00 chapel has been dedicated within the walls of the Clinton State Prison, Dannemora, N. Y., named "The Chapel of the Good Thief."

Rev. Charles B. Smith, living at Vernon Center, N. Y., recently celebrated his 60th anniversary as a minister. Letters of congratulation were received from President Roosevelt and Governor Lehman of New York.

A surplus of $41,507 was realized at the ninth national Eucharistic Congress of the Roman Catholic Church, held in St. Paul, Minn. $119,836 was realized from the sale of the official emblems and $35,010 from gifts.

The Long Island Baptist Association, New York, observed its 75th anniversary with a three-day prgram in the Baptist Temple, Brooklyn.

The national assembly of the National Evangelical Council of Mexico was held in Tampico in October. Seven denominations, the Salvation Army and the Mexico agency of the American Bible Society, representing 40,000 Mexican Protestants are represented in these groups. The missions of Northern Baptists and the Mexican Episcopal Church are not members.

Dr. A. S. Tuttle, moderator of the United Church of Canada, has an-

nounced that a movement has been begun to federate all Protestant churches in Canada.

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION will launch January 1, 1942 the "United Christian Education Advance." Already more than 2,500 broadcasts in 750 communities in six states have been made. Plans have been made for five nation-wide broadcasts on national chains, including interviews with Gov. Harold Stassen of Minn., J. L. Kraft of Chicago, Senator Lee O'Daniel of Texas, Nelson Rockefeller of New York and J. Edgar Hoover of the FBI. 149 one-day conferences will be held in 42 states during April 1942.

THREE METHODIST CONFERENCES IN KANSAS AND MISSOURI have adopted a minimum $600 a year salary basis for single men and $800 for married men, with $25 additional for each child up to three.

REV. CALVIN M. THOMPSON, JR., pastor of the Delaware Baptist church, Syracuse, N. Y., is chairman of the church radio committee. Stations in Syracuse give the churches five one-half hour periods each week.

DR. WILLIAM R. FARMER, FORMERLY OF WESTERN THEOLOGICAL SEMINARY, recently held a series of evangelistic meetings in Heinz Chapel on the campus of the University of Pittsburgh. The services attracted great crowds of students and business people.

REV. PAUL C. BELL, SUPERINTENDENT OF MEXICAN MISSION WORK under the Home Mission Board, Atlanta, Ga., has been appointed superintendent of home mission work in the Canal Zone and throughout the Republic of Panama.

ATTORNEY GENERAL MCKITTRICK OF MISSOURI has ruled that the public schools cannot dismiss children to attend classes in religious education on school time.

ONE BAPTIST LEADER SAID THE OTHER DAY THAT 59 new denominations had come into existence in the past year. Dr. Paul Scherer of New York City says that "civilization is sick, as is shown by the 800 anti-something or other organizations in this country."

DR. R. S. BEAL, PASTOR OF THE FIRST CHURCH, Tucson, Ariz., was the preacher at the Colorado Woman's College, Denver, during religious emphasis week.

DR. L. M. SIPES, PASTOR OF THE PULASKI HEIGHTS CHURCH, Little Rock, Ark., has become a member of the faculty of the Central Baptist Seminary, Kansas City, Kansas.

A SPECIAL COMMITTEE OF 150 MINISTERS AND LAYMEN in Philadelphia, with Dr. Ross H. Stover, chairman, have launched a spiritual mobilization crusade in the city of brotherly love.

THE CHRISTIAN INDEX REPORTS THAT all Protestant schools in Spain have been closed; that all but eight Protestant churches have been closed, and, the stock of Bibles of the British and Foreign Bible Society in Madrid have been confiscated and destroyed and the sale of all Protestant Bibles prohibited. Catholic instruction is cumpulsory in all schools and attendance at mass is obligatory for all soldiers, state officials and invalids in hospitals.

REV. FRED ROBERT TIFFANY, HAS RESIGNED AS PASTOR of the First church, Watertown, N. Y. to accept the call of the Richmond Hill church, Richmond Hill, N. Y.

THE YEAR BOOK OF AMERICAN CHURCHES reports a Baptist membership of 10,898,937 in 61,119 churches.

THE EDITOR OF THE PAGE HAD THE PRIVILEGE OF VISITING Southwestern Baptist Seminary, Fort Worth, Texas, the other day. School opened this fall with nearly 600 students. In one class in Old Testament he saw more than 264 students.

REV. FRED R. CHAMBERS, FORMERLY MISSIONARY IN ASSAM, under the Foreign Society of Northern Baptists has been appointed president of the Central Philippine College at Iloilo. While serving as principal of the Jorhat Christian Schools he married Dr. Dorothy J. Kinney, daughter of the late Bruce Kinney of Colorado, while she was serving as missionary doctor in the Woman's Hospital, Gauhati.

WHEN REV. SAMUEL ORTEGON, EVANGELIST AMONG THE MEXICANS in Southern California, held a meeting at La Habra, Calif., he distributed many Gospels in Spanish. The priest went from house to house gathering the Gospels and taking them to the gate of the Mexican Baptist church he would tear them up and throw the pieces into the yard.

THE BAPTIST CITY-WIDE EVANGELISTIC TENT MEETINGS held by the 14 churches of Shreveport, La., resulted in 681 additions to the churches. Evangelist Hyman Appelman of Texas led the campaign.

DR. A. C. THOMAS, PASTOR OF THE FIRST CHURCH, Fall River, Mass., has accepted a call from the First church, Providence, R.I.

THE MOTTO OF THE CHURCH LOYALTY CAMPAIGN being conducted by 400 churches in Buffalo, N. Y. is: "Maintain Your Spiritual Freedom and Attend the Church of Your Choice."

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LONG TERMS OF SERVICE

This month we record that Dr. Robert E. Humphreys has completed 14 years service with the First church, Owensboro, Ky. . . . that Dr. B. P. Robertson, after many years as pastor of the First church, Hyattsville, Md., has resigned. . . . Storer College has begun its 75th year in the field of Negro education. . . . Dr. John Compton Ball has begun his 39th year as pastor of the Metropolitan church, Washington, D. C. . . . Dr. George Caleb Moor, after 21 years as pastor of the Madison Avenue church, New York City has resigned, expecting to retire from active ministry.

Also that Miss Sadie L. Tolliday has completed 37 years as church visitor for the First church, Boston, Mass. . . . Rev. and Mrs. J. Maurice Hupp, of Scotia, N. Y., celebrated their 59th wedding anniversary and Rev. Hupp's 49th anniversary as a Baptist minister. . . . Mr. Eugene Osmun has begun his 20th year as lay-pastor of the First church, Eatonville, Pa. . . . Rev. W. H. Galbraith has resigned as pastor of the Bethany church, Long Beach, Calif., after 12 years service. . . .

And Rev. W. A. Cameron has begun his 34th year as pastor of the Yorkminister church, Toronto, Canada. . . . Dr. Walter I. Fowle, has resigned after 12 years with the Fremont church, Seattle, Wash., and after 45 years of active ministry is retiring. . . . Dr. Donald Grey Barnhouse, editor of Revelation and pastor of the Tenth Presbyterian church, Philadelphia, has begun his 15th year of broadcasting. . . . Dr. Finley S. Gibson, after 22 years with the Walnut Street church, Louisville, Ky., has resigned due to ill health. . . . Dr. A. J. Barton, after eleven years with the Temple church, Wilmington, N. C., has retired from active service.

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S. C. Court Bars Prosecution of Jehovah's Witnesses

By RELIGIOUS NEWS SERVICE

CHARLESTON, S.C.—United States District Judge C. C. Wyche, in an order filed here, has restrained the city of Beaufort, S.C., from imprisoning or prosecuting members of the Jehovah's Witness sect for distributing literature.

The literature at issue included the Watch Tower and the Consolation, sect publications, and various other publications of the organization.

Here and There In Rural America

By MARK RICH

After reading "Rural Life In Process" I started out for the state of Maine. The author said that in rural districts the percentage of divorce, delinquency, insanity and suicide is smaller than in the cities. There must be something about country life that gives strength and stamina to those who live there, I had asserted.

Upon reaching Maine I came into conversation with a number of rural people. It was a disillusioning experience. They told me of the back road rural slums where old American stock has slipped into a careless, broken down existence. The stories of moral laxity, spiritual ignorance, economic poverty and social unconcern blotched the picture of a constructive country life where youth had a fair chance to grow to wholesome maturity. "I would rather bring up my children in the city any day than in these country districts," seemed to be the attitude of those to whom I talked.

But, Maine is waking up to her responsibilities. "The Churches of Maine on Trial", a play written by Dorothy Clark Wilson, when presented before an interdenominational group at the First Baptist Church, Waterville, Maine, produced a strong effect. It brought out some startling facts.

Two-thirds of the total population of Maine is outside the membership of any church, a percentage higher than that of any New England state. One hundred and thirty-one towns representing a total of 38,000 people have been classified inadequately churched. Ninety-three of these towns contain no Protestant church whatever. The breakdown is explained in part by the fact that the average salary of ministers in towns of 1,000 population or less is $728.00. Incidentally, the average salary of ministers in towns of 2,500 and over is exactly four times that amount.

The play gives a vivid description of conditions on the Maine seacoast: "Five thousand miles of lonely seacoast, beaded by a thousand islands, dotted by hundreds of obscure little hamlets, once prosperous, and thriving, now a vast tragic panorama of poverty stricken hovels, tumble down wharves and rotting boats. A system of peonage so deadly and disintegrating that the fishermen of the north Atlantic are now called by the social economists the "Sharecroppers of the Sea".

Maine with much poor farming country and her timber supply diminished has all the problems of church adjustments which come to institutions which lack adequate economic resource.

Regional Meetings

After this first contact with Maine, we toured the state for regional rural church and leadership conferences. In the course of these days we saw Maine at her best. The leaves were mostly gone, but the splendor of autumn was not all past. The lakes, the arms of the sea, the hills, the mountains and snow clad Mt. Katahdin made Maine a place of rare beauty. We saw beautiful villages set by the sea. From their midst delicate church spires of pure white reached aspiringly upward. We sat in conference in some of these churches. At Ellsworth the Baptist church is of colonial architecture, clean and immaculate inside and outside. We saw the new Colby College campus at Waterville, splendidly set on a hill. We met church people of friendly cordiality and with keen interest in their work. Three of the four regional conferences were well attended and the discussions did not lack for participation.

Again we found that whenever one gets into the region of "larger parishes" one finds enthusiastic ministers and workers. It was so in Maine which comes near leading the nation in the number of larger parishes. The ministers and women workers and the laymen are people of vision. They do not minimize the magnitude of the task before them, but they tackle their work with more than average zeal, and with the feeling that they are doing a very important service.

We were entertained in homes. One house was built in 1800. We ate in churches. The New England custom called for brown bread and baked beans on Saturday evening; fish cakes, doughnuts and coffee for Sunday breakfast and delectable graham muffins. Maine has its difficult side. But, it has its noble side too. Deeply rooted in its past, it has a love of culture, of beauty and simplicity. The Christian faith has found strong rootage. But times do change. Within the past several months defense jobs have taken forty-three families out of Danforth, a village near Grand Lake, where there is a Larger Parish. It is hard to build a strong church with a receding population. But at Bath with its iron works and ship construction and at Portland and other places, the people are moving in beyond the capacity of available houses to receive them. Let us hope that in the areas of receding and accumulating populations we may so zealously adjust our churches and their ministry that Maine will resume her religious leadership. In this Baptists should take a lead for once, if not now, the Baptists probably led the Protestants in the state.

The Lord's Acre

The Lord's Acre Plan which originated in North Carolina is rapidly spreading into the north. The Rev. Harold E. Hammer, Masonville, New York, this year led his church in an enterprise to which about one hundred and fifty persons contributed time, produce, handicraft and money. The pastor's report is a graphic statement of how the plan was more successful than the most hopeful ones anticipated.

"Our Lord's Acre work has gone over the top spiritually and financially. I can't tabulate the former, but can in some way the latter. Our net receipts to date are $651.00. We can figure on $75.00 or $100.00 more to come in. Over $213.00 came from the Harvest Home Festival alone, about equally divided between the supper and the sale of products. Most of our leaders did not hope to reach our goal of $500.00 when we started last spring."

"The Miracle of the Harvest"

"The people have enjoyed the experience, it has been fun working together. There were 18 men on one wood cutting bee, which was on Ladies Aid Day, which gave us all a good dinner at noon. Harvest Home Sunday, with produce decorating the platform, was a very rich experience for us all. It was a wonderful atmosphere, and I found real joy in preaching on "The Miracle of Harvest." Products were largely in new baskets which a committee distributed. The Lord's Acre work has made us all "feel better" about the work of the church, and everything in general."

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For Discussion Groups

The United States Department of Agriculture has published a bulletin "Getting Established on the Land". Price 10c. This is for the use of discussion groups. This pamphlet grew out of the request of Protestant ministers who see a relationship between farm ownership and church strength.

SOUTHERN BAPTISTS

BY J. M. DAWSON

Again the Executive Committee has scored a victory of first magnitude. At a called meeting in Nashville, November 4, it concluded arrangements with a New York financial institution by which the entire debt on the Executive Committee, carried for the Southern Baptist Convention, was refunded at the lowest rate of interest yet secured, with such saving as to rejoice everyone. Thus steadily Southern Baptists move toward "a debtless denomination by 1945."

Anniversaries of historic churches were observed recently. Barton Heights Church, Richmond, Va., kept their Golden with a week of celebration. Among those who assisted Pastor W. H. Bryant on the program were Dr. J. Blanton Belk, Dr. Clarence W. Cranford, Dr. Walter P. Binns, Dr. J. Earl Moreland, Dr. T. F. Adams, Dr. W. S. Abernathy, Dr. Everett Gill, and Dr. J. Hundley Wiley. First Church, Waco, Texas, in a great homecoming observance, remembered its 90th anniversary, President A. D. Foreman of the Texas Convention and Dr. Jeff D. Ray of the Southwestern Seminary participating in the exercises with the pastor, your scribe, who has been with the church twenty-seven years.

Speaking of anniversaries, Hardin-Simmons University, Abilene, Texas celebrated its Golden Jubilee in connection with the meeting of the Baptist General Convention of Texas on its campus, November 14. President W. R. White delivered a commemoration address and memorial services for the late president, J. D. Sandefier, were held in the triangle where former presidents lie buried.

The resignation of Dr. John Calvin Slemp, editor of the Biblical Recorder, Raleigh, N. C., to accept the work of editorial secretary of the American Baptist Publication Society, removes one of the ablest journalists ever to serve in the South. He has made of the Recorder an unusually strong paper and widely read. His successor has not been named.

The retirement of Dr. Carter Helm Jones from the pastorate of the First Church, Williamsburg, Va., is an event of interest to all Southern Baptists and to many in the North. Dr. Jones has been pastor of First churches in Elizabeth, New Jersey.; Knoxville, Tenn.; Louisville, Ky.; Lynchburg, Va.; Oklahoma City, Okla.; Seattle, Wash.; Murpreesboro, Tenn.; and other strong churches. Though an octogenarian he is in excellent health and expects to continue busy. He has long been very popular as a lecturer and writer, his volume, *Prophetic Patriotism,* having achieved a large circulation. He is the son of the famous chaplain, Rev. J. William Jones, who stood nearest to General Robert E. Lee and has three brothers in the Baptist ministry, a sister having also married a minister.

The eyes of many Southern Baptists are on Kentucky where a pastor has served notice he will ask for the establishment of a new Baptist senior college and where the Western Recorder has reproached the Southern Seminary for publishing an article by one of its students in its Review and Expositor, a quarterly magazine. Dr. L. E. Barton of Alabama has led off in the latter criticism, and Dr. W. O. Carver has answered quite satisfactorily to such conservatories as the Religious Herald of Virginia.

Baylor University has received from the Rockefeller Foundation a sum of money sufficient to erect a handsome Little Theatre building in which, under the special direction of Wilbur Swartz, religious drama will be featured. Paul Baker is general director and has won national recognition for his superior work in dramatics.

Baptist Homes and Hospitals

The rising tide of interest in the care of the aged; homeless and orphan children; and the sick and the suffering, on the part of Northern Baptist, constitutes an expression of the Christian spirit of the age, which is one of the most encouraging signs of these bewildered times. There are between 40 and 50 homes for the aged, children's homes, and hospitals within the territory of the Northern Baptist Convention.

That these forty or more institutions do not involve too heavy a burden on the Baptist body can be proven by the fact that four homes for the aged, two children's homes, and two hospitals were started, and to a large extent supported, by the Swedish Baptist group, who comprise only 38,000 of the entire Baptist body. This does not include the number of Swedish Baptists in the American Baptist churches.

The writer has had the delightful experience of being one of the organizers and a life member of one of these homes for the aged; and a long time trustee and officer of two of the hospitals; and very intimately associated with the founder of one of the children's homes. Because of this, he has found that the interest for homes and institutions such as these is deep and strong.

In spite of this, however, it does not imply that they are without financial worries as to their maintenance and support. 'Tis true that many individuals have remembered this work and that quite generously, and what an encouragement that is! But with the blight of the depression upon all Christian work, the income from individual sources to this charitable work has very materially decreased also. There has hardly been any perceptible increase of late to offset this decrease.

Offerings at stated times by our churches might be taken for this purpose which would greatly aid this worthy cause. Some churches consider the communion offering an appropriate one for charitable objects. The inclusion in the budgets of the churches for homes or hospitals in their adjacent vicinity would mean more permanent and dependable support for this worthy cause. There is much Baptist money going to non Baptist institutions by way of annuities and legacies that could appropriately be directed to our Baptist homes and hospitals.

If Baptists would tenderly remember the wonderful Christ pleasing work that is being done by these various institutions, and would consider them as our own institutions, which they in reality are, we feel confident that the needed support would be forthcoming for the sake of Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

G. Arvid Hagstrom
St. Paul, Minnesota.

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Minister Heads Effort to Keep Town's Industries Going

By RELIGIOUS NEWS SERVICE

CLINTON, Mass.—In an effort to prevent the principal industries of this small manufacturing town from closing down due to a shortage of raw materials, the Rev. William M. Hendricks, pastor of the Presbyterian Church here, has formed a Keep Clinton Industries Working Committee.

Mr. Hendricks is chairman of the committee which will seek to prevent any serious shortage of paper, brass, copper, steel wire or alcohol which might force the closing of some factories. The town's main industries are book publishing, manufacture of flashlight batteries, steel products, rum and gin.

Book Month . . . . By Alfred L. Murray

UNITED STATES BAPTIST BOOK CLUB

December Selection

Worship in the Churches. By William Roy McNutt. Judson Press. 275 pp. $2.00

This is the most comprehensive and practical volume on the subject of WORSHIP that has come from the press since Evelyn Underhill wrote her elaborate book. Dr. McNutt is exceptionally well qualified to write on this topic. For twelve years he was the pastor of one of the largest and most important Baptist churches in New England; a church which he left to become professor of Practical Theology, Crozer Theological Seminary, which chair he has filled for the past fourteen years. His teaching and research at the seminary, his fellowship with young ministers, and his constant contact with churches as a supply-pastor have further acquainted him with the needs for deeper and richer experiences in worship. His work is not, therefore, a discussion of old and new theories, but it is alive to present needs.

There is more to worship than the observances of rules and the adoption of programs, forms and patterns. These have their place, and are not ignored in this treatise, but they come after one has a true conception of what it means to worship, and how it is related to life. After a readable and intelligent presentation of the nature of worship, and its relationship to a live and active faith, worship as it relates itself to prayer, preaching, ordinances, liturgy, health, and architecture, are thoroughly considered.

The discussion on "Worship and Health" is timely and informing. The chapter, "The Ordinances as Occasions of Worship," should be made available, in some form, to all Baptists.

Ministers will find many aids that will help enrich their church services, and not a few excellent suggestions for sermons. Those who are responsible for the conduct of religious services, and those who come to worship, will read this volume with profit and gratitude.

ALTERNATE CLUB SELECTION

The Bible For Today. Edited by John Stirling. Oxford University Press. 1255 pp. $5.00. The Authorized Version of the Bible is here presented in a manner that should, in the words of William Lyon Phelps, in the introduction, "Arouse the interest of boys and girls, of men and women, whether they are church members or not."

The author, an English minister, spent twenty years in the preparation of this publication. When it was first issued in England, more than 25,000 copies were sold before publication date. The purpose of this Bible is to present the Word of God "as the divine revelation for our own times, and to present it as news; news of God for the men and women of this generation." This goal is so remarkably attained that the reader is amazed to discover the applicability of the message of the Bible to personal, and national circumstances and perplexities.

By the means of approximately 200 modern pictures, introductory paragraphs, and arresting comments certain portions of the Scripture are introduced. The purpose is not to refer the reader to past history, but to show how that passage portrays life as it is lived today. The message is applied to everyday needs and interests. Gigantic problems that have staggered man's mind and troubled his soul are recognized in a few introductory remarks, then one is introduced to a Bible character who faced similar circumstances. So well is this work done that you are reading the Bible before you are aware of it. The Bible becomes a living book, revealing men in life situations.

The index-plan divides the Bible into five sections: The Holy Land, The Holy City, The Holy Church, The Holy Book, and The Holy Life. The outline given under each chapter is very suggestive for sermonic material. First Samuel, for example, has this to offer: "A Town with a Famous Church. A Town With a Famous School. A Town with a Famous Garrison. A Town with a Famous Family." Etc. This is an ideal Bible for ministers and Church school teachers. It contains a wealth of invaluable material. For private Bible study it is unsurpassed.

BOOK REVIEWS

Now We Must Choose. By Henry N. Wieman. Macmillan. 245 pp. $2.00. In language that stabs you wide awake the author depicts the flaws in present-day democracy. Totalitarianism has a unifying faith; this democracy lacks. Our loyalties "scrabble and slip and do not grip on anything with firmness and certainty." The need of the hour is to recover what democracy really is.

The obstacles that impede true social and spiritual progress today are, "The disruptive outcomes of our interdependence," the tragic blockage of true democracy by the "tyranny of economic control," the perpetuation of social traditions that no longer fit our complex world, and the inability of so many to realize that democracy cannot be static. American democracy must move from "pragmatic meaning" to "qualitative meaning." Over against our preoccupation with efficiency and economic achievement for the individual we must place a willingness to organize our political life so that the individual as well as the group in control is recognized. This will mean personal discipline, sacrifice, and the willingness to resolve conflicts through creative interaction with one's fellows. Above all a living faith in divine reality to undergird these endeavors is paramount. A stimulating book.

The Nature of The Early Church. By Ernest F. Scott. Scribners. 245 pp. $2.00. Professor Scott opens his study on the Church with these words, "The church was not instituted but arose spontaneously, and for some time was hardly conscious of its existence." This is the thesis of the book. It offers little encouragement to those who are interested in studying the history of the church to show how the church of their faith had its origin in the first institution of New Testament days. It was, in the beginning, a community without laws, regulations, and polity. The early church grew out of expectancy. The disciples awaited Jesus' return. This anticipation, and the memories of His teachings created a spirit of ecstasy. The vivid experiences of the resurrection, and the Pentecostal power filled the worshipers of Christ with the Spirit. To restore the early church these experiences must be restored, and that is impossible, for that which caused the spirit of expectancy is passed. "The problem of Christian worship is to make room for this element of ecstasy without which it must always be incomplete," writes the author in his chapter, Worship in the Early Church. This is a provocative book; unique in its style, and original in its thinking.

BOOKS FOR CHRISTMAS

Christmas Annual. Edited by Randolph E. Haugan. Augsburg Publishing House. $1.00.

This is volume 11 in this elaborate American annual of Christmas Literature and

Art. The stories, poetry, and pictures are of usual quality and beauty. Any person not familiar with this annual owes it to himself to examine it. Once you see it you will never be without it.

The Keeper of the King's Inn. By Robert H. Gearhart, Jr. United Lutheran Publication. 75 pp. $0.75.

A Christmas interlude. A story of shepherds, who on the hill of Bethlehem, were always ready to entertain David's descendents, and to whom angels appeared announcing the birth of Jesus. The story is interestingly told.

Fair Are The Meadows. By J. Wesley Ingles. Augsburg. 250 pp. $1.50.

The author of The Silver Trumpet, of which more than 30,000 were sold, far surpasses himself in the presentation of this religious novel. This is beyond a doubt his best volume. Humor, pathos, sorrow, ambition, and other experiences which are common to life, are found in this story about twin brothers who were forced to face sorrow and responsibility. This is an ideal book to give to a young person as a Christmas gift.

On Guard. By Joseph R. Sizoo. Macmillan. $1.00.

In preparing this book of daily meditations the pastor of the Collegiate Church of St. Nicholas, New York City, has soldiers and sailors in mind, yet he does not write exclusively for them. This is a practical volume that the family may read daily, but it is an ideal gift for those in the service of the country The author saw service in France during the last war, and he knows the problems that young men away from home face. He has prepared a book of daily meditations that they will read and reread.

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Under Fire. By A. M. Chirgwin. Macmillan. 188 pp. $1.50.

The sub title of this volume is, The Christian Church in A Hostile World, and it is the picture of the church struggling to live in a divided and perplexed world. The Christian church stands neglected in the countries where it has long been established, and in lands where it is young it seems too weak to account for much. With the increase of totalitarian power in Japan, military pressure in China, political nationalism in India, complete collapse of African society in Africa, prevalence of racial prejudice against the negro world, and in Europe the new gods of race exaltation, the church faces enemies, opponents, and bitter accusers.

The answer for this world oppression is to be found in the churches loyalty to Jesus Christ, for Christians to remain friendly and helpful to one another in all lands, and for Christianity to become a definite part of life. This is a book that will make you concerned enough about the future of the church that you will want to do something definite and practical about exercising your own faith.

Squaring Up. By Julius Fischbach. Judson Press. 160 pp. $1.25.

Of these fifty object lesson talks to Juniors, by the pastor of the First Baptist Church of Lansing, Michigan, Dr. Charles Arbuckle writes, "Excellent. The titles are well chosen and the stories embodied in them are appropriate and the analogies are good. The content of the book is most suggestive for those who work with children."

The Minister and His Music. By C. H. Lowden. Lowden Publishers, Camden, N. J. 119 pp. $1.25.

A successful organist and choir director in a large city church, and a prominent conductor at Bible Conferences, tells how to organize, train, and conduct various types of choirs. He has covered all phases of the work from advertising to cooperating with the minister. Especially helpful are the suggestions as how to rescue congregational singing from discorded feeble notes to a mighty chorus.

The Six Point Record System And Its Use. By Emma Noland. Broadman. 156 pp. 60 cents.

Members of the Sunday school are scored on these six points, "attendance, on time, Bible brought, offering, prepared lessons, preaching attended." The book tells how to operate the plan and discusses its merits.

Walker's Comprehensive Concordance To The Holy Scriptures. By J. B. R. Walker. Macmillan. 957 pp. $2.00.

Beyond a doubt this is the most inexpensive, substantially bound, attractively printed, and serviceable concordance on the King James version of the Bible in print. It is complete, reliable, and comprehensive. It is not too large to be handled easily, yet it is amply large to contain the help Bible students seek.

Are We Immortal? By Winifred Kirkland. Macmillan. 43 pp. 90 cents.

This is not an attempt to answer this searching question, but a testimony of faith in the belief that we are immortal.

The Return to Religion. By Henry C. Link. Macmillan. 180 pp. $1.00.

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By Carl H. Kopf

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By Julian Price Love

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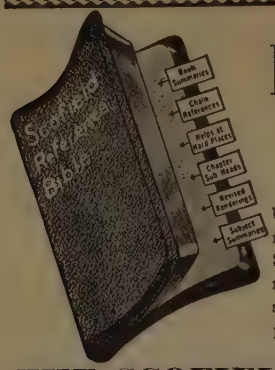

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Navy Chaplain

The examination of candidates for appointment to the Chaplain's Corps of the regular Navy will be held in Washington, D. C. commencing December 2, 1941. There are several openings for Baptists and any Baptist ministers who are interested should present their applications at once to Dr. S. Arthur Devan, 1137 Woodward Building, Washington, D. C.

The requirements for Navy Chaplain are that the man shall not be less than twenty-four and not more than thirty-four years of age and must be a graduate of both college and Seminary with the standard degrees. At least, under present circumstances the Navy is making no exception to these requirements. Of course one must be able to pass the usual physical examination.

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D.D.'s For Ministers

WILLIAM A. ELLIOTT

DO KEEP THE HUMAN TOUCH. Ministers are in a very real sense the Spokesmen of God. They are God's Middlemen. They stand between men in their need and God with His infinite supply. In no hard and fast way, and in no official way, but in a significantly spiritual way, they are the interceders for men, and the mediators for God.

In this sense they are exercising their priestly functions when they thus represent God and man.

Because this is true it is easy to lose the human touch; to have men feel that ministers are pedestalled and apart from the common mine-run of men.

This is a fatal attitude in which any minister finds himself. Whatever his cultural attainments, whatever honors and exalted positions may come to him, he is to walk humbly and fraternally with all men—especially with those of his own household of faith.

Ministers must never give the impression, nor must they ever assume that they belong to a superior order of beings —"little lower than the angels." The tracks they leave in the sands of time are not the tracks of angels.

There is no higher ambition for any minister, than that he should be a "brother to man"—to every man.

If any of us are on a "high horse", I suggest that we dismount and walk the common highways with common men.

DON'T LET YOUR NEED FOR MONEY BECOME A MANIA FOR LUCRE. A minister, as with other men, ever lives with the problem of money. He has physical needs and necessities which must be met, as well as his next door neighbor. His family wears clothes and must be fed, and requires a roof over its head the same as other families.

The need for the where-withal to but these necessities is often a very pressing need. And herein lies the peril to the preacher. If the need for money becomes a passion for securing it, it may upset his ministerial apple-cart and bring a deal of trouble to his career.

How many ministers I have known through the years, who have engaged in side-lines to recuperate their meager salaries. Engaged in selling insurance, mining stocks, oil leases, real estate—all honest engagements, but in many cases became the minister's major interest and gradually, but surely, his ministry went on the rocks.

Everything equal a minister will go further, render greater service to the kingdom of God, and be happier and, at life's end, be more contented and satisfied, if he makes full commitment to his ministry—and sinks or swims with it.

Any minister who makes himself indispensable to his church and community, will not want for the wherewithal to support himself and family.

It is divided interest that brings disaster to not a few ministers. It is good advice to a minister, at least, to "put all of his eggs in one nest."

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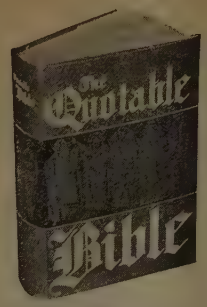
Emergency Goal of Dr. Riley's Church is $1600

The First Baptist Church of Minneapolis, Minnesota, has fixed its Emergency Fund Goal at $1600 and is taking energetic measures to see that the full amount is raised. The pastor of this church is Dr. W. B. Riley, veteran of many years service in the ministry and a nationally known figure in the Baptist denomination. One method adopted by Dr. Riley's church is to publish in successive issues of the church bulletin a full-page devoted to the Emergency Fund, the purposes of which are outlined and the goal of $1600 for the Sunday of Sacrifice announced. The church also printed a special envelope bearing the World Emergency Fund Cross and having on the margin a list of contributions ranging from $1.00 to $500.00. The contributor checks off the amount he wishes to give and signs his name in the place provided on the envelope. Dr. Riley recently made a trip to the South and preached on November 2 in Chatanooga, Tenessee.

Another Minneapolis Baptist Church, Calvary, planned a refugee dinner for November 27. The program included talks by refugees from different countries and the meal was served by waitresses dressed in foreign costumes.



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Vatican Adds Jews to Staff

By RELIGIOUS NEWS SERVICE

NEW YORK—The Vatican has recently added a number of Jews to its employe rolls, according to information received here. The total number of Jews now employed at the Holy See is estimated at 100.

Most of the Jewish employes are engaged as librarians, bookbinders, gardeners and research workers. Among the latter are Jewish professors exiled from Italy under anti-Semitic laws characterized by Pope Pius XI as an "unhappy imitation of Nazi Germany."

Help China through our

WORLD EMERGENCY FUND

In China rice is so scarce that when the rice bag carrier walks through the streets, people rush to sweep up for food any precious grains that may fall from his bag.

You can help to buy food for starving Chinese by contributing to our Northern Baptist World Emergency Fund. War sufferers in Europe as well, and people in emergency situations in our own country will also benefit from this Fund.

Join with your fellow Baptists on December 7th in a great outpouring of Christian sympathy for the afflicted people of a war-torn world.

Dec. 7 - Sunday of Sacrifice - Dec. 7

Chevy Chase, Washington, D.C.

The Chevy Chase Baptist Church, Washington, D. C., Rev. Edward O. Clark pastor, held its annual meeting recently and the reports covering an 18 months' period were encouraging. During this period 58 new members have been received, the membership of the church now being 469. Over $10,500 was raised for the New Building Fund. The total receipts of the church for this period for all purposes were $23,108. The new budget voted by the church calls for an increase in missions and a raise in salary for the pastor.

Georgia Methods Denounce Interference with Educational System

By RELIGIOUS NEWS SERVICE

ATLANTA, Ga.—A resolution condemning interference with Georgia's educational system was adopted here by the North Georgia Methodist annual conference.

(Gov. Eugene Talmadge recently removed two leading educators from office, charging them with advocating racial co-education. The chairman of the board of regents, however, declared the ouster "irregular.")

"We express our deep sorrow," said the resolution, "when there is any attempt on the part of any individuals in private or public life to foment prejudice against any class, group or race, and we believe that only a free educational system can lead our people into a knowledge of the truth.

"We express our profound regret when any attempt is made by anybody, for political reasons or otherwise, to restrict the educational system of our state."

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Sees Protestant Leadership Shifting to 'Peace' Churches After War

By RELIGIOUS NEWS SERVICE

CHICAGO—Following the present "era" of warfare, Protestant leadership in the United States will shift from the evangelical or preaching bodies, to the traditional "peace" churches, such as Quakers, Mennonites and Brethren, Dr. Arthur E. Holt, honorary chairman of the Congregational-Christian Council for Social Action, told the first public conference here on the conscientions objector.

The conference, held under the auspices of the Fellowship of Reconciliation and associated groups, brought together more than 400 churchmen, draft board members, selective service officials, C. O.'s, pacifists, and non-pacifists to discuss various types of draft objectors and the policy of the government in relation to them.

A century ago, according to Dr. Holt, leadership in Protestantism passed from the theological Presbyterians and Congregationalists to the Evangelical Methodists. An "era of wars," he said, again will shift leadership from preaching, which "leads with the jaw," to the historic peace churches "whose eloquence is that of pacific and constructive needs."

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American Clergymen May Visit Britain

By Religious News Service

NEW YORK—Tentative plans to send a deputation of American Protestant clergymen to Europe under the auspices of the World Council of Churches and the Federal Council of the Churches of Christ in America will be discussed here in the near future at meetings of both groups. The deputation is described as part of an effort now under way to maintain the bonds of fellowship between the people of England and the United States. Several American clergymen have already arrived in England on independent missions, including Dr. Daniel Poling and Dr. Joseph Fort Newton, both of Philadelphia.

Parable of Forgotten Birthday

C. F. BANNING

Now it came to pass that the twenty-fifth day of the twelfth month dawned as does that of every other month but this day is not as other days. Had not the market place bought and sold silver and gold and fine linen from Damascus and silk from beyond the Jordan. Had not the women laid by in store much food in preparation for the day. Likewise, those who handle the mail, which men send by chariots that run on two rails, had it not been very heavy and had there not been thousands of messages of merriment and good cheer?

Now about the sixth hour of the twenty-fifth day of the twelfth month, behold all men did break their fast. Yea, they did eat until the borders of their garments were extended. From the sixth hour until the going down of the sun there was feasting and laughter and merriment. The children did play in the street and each mon shouted unto his neighbor with good cheer.

At last the evening shadows gathered and the day was far spent. The children were tired and weary and all had returned each family to its own tent when the sons of men remembered that this day which men call Christmas was indeed the birthday of the Son of God.

Now the prophet mused within himself, was it not so even in the days gone by? Was not another King lost in the stuff?

Federated Churches Seen on Increase

By RELIGIOUS NEWS SERVICE

WASHINGTON, D. C.—Noteworthy advances have been made in this country during the past several years in the creation of successful federated churches, or "larger parishes," it was declared here by speakers attending the second annual Christian Unity Conference at the Cathedral College of Preachers.

Forty church leaders attended the conference at the invitation of the Rt. Rev. James E. Freeman, Protestant Episcopal Bishop of Washington.

The "larger parish" program, it was stated, serves to bring together previously divided local churches and pools their resources for greater efficiency.

Among the churchmen attending the conference were Dr. Luther A. Weigle, president of the Federal Council of Churches; Dr. Charles Clayton Morrison, editor of the Christian Century; Dr. John R. Mott, president of the International Missionary Council; Dr. Henry Smith Leiper, American secretary of the World Council of Churches; and Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches.

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Diamond Jubilee

Storer College, one of our oldest Baptist schools for the education of colored men and women will celebrate its diamond jubilee this year. It will be remembered that this college situated at Harpers Ferry, W. Va. has one of the most sightly and historic locations of all our colleges. During very recent years it has made notable progress in the thorough renovation of its dormitories, in the erection one year ago of Cook Hall, devoted entirely to courses for women, in the building and equipping of physics laboratories, in the very fine increase of its library, now numbering between 18,000 and 19,000 volumes, beside some 5000 pamphlets. This school merits the support of Baptists. The goal set for the year is the erection of a new building for physical education. In a modern college such a buliding is an absolute necessity.

Christ of the Ages

by

Frank G. Beardsley

This book should be in the library of every minister of the Gospel and all thoughtful laymen. It is packed full of the history of the church and will furnish the basis of many helpful sermons. It will convince the reader that the "Gates of Hell" now opened anew by the "Prince of Darkness," will never prevail against the Christian Church, because it was founded by the "Christ of the Ages" upon the "Rock or Ages." The Letter "V" could appropriately be placed on every one of its pages.

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1942 Observance of Brotherhood Week Set

By RELIGIOUS NEWS SERVICE

NEW YORK—The 1942 observance of Brotherhood Week, held each year under the auspices of the National Conference of Christians and Jews, will be observed throughout the nation from Feb. 15 to 22, the week preceding Washington's Birthday, it was announced here by Dr. Everett R. Clinchy, president of the National Conference. The theme for the 1942 observance will be, "Now is the time for Men of Goodwill—Build Understanding, Defeat Intolerance."

In a call to community leaders to organize the most widespread observance of Brotherhood Week since its inception in 1933, Dr. Clinchy urged Protestants, Catholics and Jews to "unite now to resist the degraded philosophy of hate."

"A campaign of insidious intolerance has been fomented by those who aim to destroy the unity of the American people," he said. "Although sharply rebuked by leaders in all walks of life, its influence lingers in the reiteration of suspicions and false charges.

"Moreover, American leaders face the spectre of another hate movement after the war when hardships, depression or disillusionment may be utilized by un-American propagandists to create a new wave of discord.

"The history of the last post-war period should put every American on his guard.

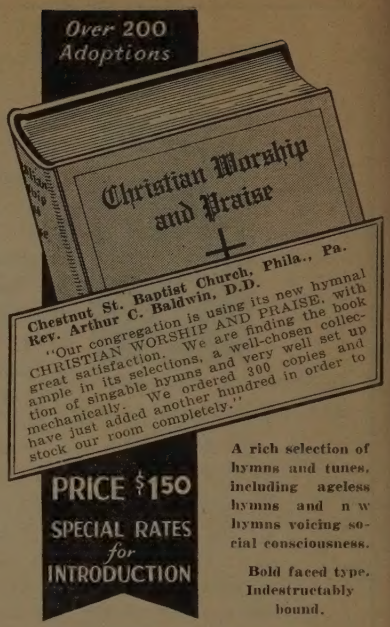
"Now, not later, is the time to immunize against hate, to teach everywhere that hate never solved any economic, political or social problem, that hatred makes people mentally sick, emotionally abnormal.

"Never in modern history have schools, colleges, civic, fraternal and religious institutions had the opportunity afforded today to spread the ideas and discipline upon which goodwill rests."

The Church and the Farm

The November 1, 1941 number of "Information Service" is entitled "The Church and Farm Ownership". It is a digest of the findings of two important conferences on that subject. Available at The Federal Council of Churches, 297 Fourth Avenue, New York, New York. Price 5c.

My times are in Thy hand, O Lord; go Thou with me and I am safe. And above all, make me useful in promoting Thy cause of peace, and goodwill among men.—*David Livingstone.*



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Baptist News in the Nation's Capital

Coming Meetings

Dec. 1, Board of Lady Managers of the Baptist Home of the District of Columbia.

Dec. 1, Monthly meeting, Sunday School Superintendents' Association.

Dec. 2, Board of Lady Managers of the Baptist Home for Children.

Dec. 8, Baptist Student Union Bible Discussion Group, First Baptist Church.

Dec. 22, Baptist Student Union Bible Discussion Group, First Baptist Church.

A REVIEW OF 1940-1941

In many ways these two years have been the best in the history of Washington Baptists. In the erection of new buildings, the purchase of needed property, the reconstruction of church houses, the purchase of homes for pastors and other desirable improvements over $5,000.00 have been expended. The following churches are now in possession of new and attractive buildings: Bethesda, Luther Rice Memorial, East Washington Heights, National Baptist Memorial and Fountain Memorial. Both the Second and the Takoma Park Churches have paid off their mortgage indebtedness incident to building enterprises.

Reports from the churches, only two not received, indicate by far the largest increase in membership the Washington Baptist Churches have ever known; an increase double any preceding year excepting 1919-20.

Seven years ago, when Dr. Rufus W. Weaver became Executive Secretary, the churches were burdened with an indebtedness of over $485,000.00. In these years, the property values of our Baptist churches have increased $517,044.00, the indebtedness upon these churches has been reduced $118,632.00, thus increasing the value of our property, not including the increase for the present year, $635,696.00.

There has been a gratifying increase in the number of baptisms, training programs of different kinds are being stressed, every church is increasing its budget for the coming year, congregations are large and increasing, and Washington Baptists face the future encouraged by the achievements for the past year.

THE RELIGIOUS SITUATION IN WASHINGTON

Much is being said about the need of housing. Nearly $1,000,000.00 has been spent in the last three years on single and multiple family units within and without the District of Columbia The population of the metropolitan district has now past 1,000,000.

The evangelical bodies of the Nation's Capital are keenly interested in the religious changes now going on. The Federal Census for 1926 gives a full report of church membership. The Religious Census for 1936, which has not been given to the public, will furnish an official test for comparison. A study of an advance sheet provides the following: (1) In 1936 there were 271,724 persons who were connected with some religious body in the District of Columbia, an increase of 32,853 over that of 1926. The gains of the Roman Catholic, the Jews, the Eastern Orthodox Church, the independent Negro congregations, the Mormons and the Christian Scientists having less than one fifth of the total number of churches were 22,205. Since the total gains were only 32,853, the increase of the above named religious bodies was over two-thirds of the total increase. This leaves 10,648 more church members belonging to other religious bodies in Washington and of this 37% of the gains were made by the Baptist churches composing our Convention. Among the evangelical bodies of Washington on the basis of numerical growth, the Baptists may claim leadership.

The religious bodies to whom we are sending missionaries in other lands are growing faster in Washington than those who are sending these missionaries. One new feature of the Convention program is the Cosmopolitan Class taught by Prof. Oscar Autritt, where foreign speaking people using four different languages meet in Baptist Headquarters every Sunday afternoon to learn English and to be taught the meaning of Christianity.

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The Fountain Memorial Baptist Church dedicates their beautiful new Church Sunday afternoon, Nov. 23, the principal address being made by Dr. Rufus W. Weaver.

* * *

Rev. M. Chandler Stith, Th.M., who represents our Convention as a member of the Home Mission Board of the Southern Baptist Convention, was compelled to miss our Convention because of an important meeting of the Home Mission Board.

* * *

The pastors of the City will honor Rev. Wm. S. Abernethy, D.D., December 15, at a luncheon to be given in the National Baptist Memorial Church. Dr. Abernethy retires from the pastorate of the Calvary Baptist Church warmly appreciated and loved by his brethren in the ministry.

Readers of this page are urged to turn the dial of their radio to 1450 Sunday morning at 8 o'clock to hear the program under the direction of J. Herrick Hall, followed at 8:30 by the Forum of Freedom program under the direction of Rev. Wilson Holder and morning preaching service of the Centennial Baptist Church 11:30 A.M., Rev. Mr. Holder preaching. Another program entitled "Look and Live" is given by Rev. Chas. H. Rickman, Pastor of the Wilson Avenue Baptist Church at 1:30 P.M. Listen to these programs and write station WWDC telling of your appreciation.

* * *

The First Baptist Church leads this year in the net increase of membership. So large are the morning congregations, the Pastor, Rev. Edward Hughes Pruden, D.D. has found it necessary to hold two services, one at 9:45 and the other at 11 A.M. The eleven o'clock service crowds the auditorium while the 9:45 service has hundreds in attendance.

* * *

The Highlands Baptist Church and the North Washington Baptist Church have completed a union, the two pastors, Rev. Newton M. Simmonds and Rev. Henry J. Smith becoming associate pastors of the new body which bears the name of the North Washington Highlands Baptist Church. The Convention has deeded to the newly formed corporation the property fronting on Colorado Avenue and Fourteenth Street. The future plans will be announced later.

* * *

Rev. Wm. E. La Rue has completed 20 years of service at the Takoma Park Baptist Church. A reception was tendered to him on Sunday, Nov. 16 when a gift was made to him by the congregation and many were the expressions of appreciation of his successful ministry. Mr. La Rue wrote a scholarly book entitled the "Foundations of Mormanism" which was published in 1919. He was ordained to the ministry in 1913 having had two pastorates in upper New York before coming to Washington.

* * *

The Columbia Council of Baptist Men, at its November meeting elected the following officers for the year 1941-42. President, Edward J. Fox; first Vice President, Arthur Pendleton, second Vice President, Odle Porter; Secretary, George R. Ruhl; and Treasurer, Wm. H. Gottlieb.

*DUES: Annual membership in United States, $2; Canada, $3; abroad, $4; life membership, $100. Remittances should be payable to United States Baptist Society. Those from outside of continental United States and Canada should be made by New York draft or international money order.

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IN THE

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.....1941

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715 Eighth Street Northwest, Washington, D. C.:

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(THIS INFORMATION IS IMPORTANT FOR THE RECORDS)

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Jewish Temple to Serve as Worship Center for Presbyterians

By RELIGIOUS NEWS SERVICE

SPRINGFIELD, Ill.—For the next eight consecutive Sunday mornings the members of Springfield's First Presbyterian Church will use the Temple B'rith Sholom as their own house of worship.

This gesture of inter-church cooperation was extended by Rabbi Herman E. Snyder to the Rev. William H. Hudnut, Jr., and his congregation as a result of the First Church being rendered unsuited for services during its present renovation.

The First Presbyterian Church, one of the oldest edifices in the city and site of the now famous "Lincoln" pew, is undergoing extensive renovation at the present time in order that its historical appointments may be kept in good state of preservation.

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The Family Altar

1. It will sweeten the home life and enrich home relationship as nothing else can do.

2. It will remove all misunderstanding and relieve all friction that may enter the home.

3. It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

4. It will send us forth to our work for the day, in school, home, office, shop and factory, true to do our best and determined in what we do to glorify God.

5. It will give strength to meet bravely any disappointments and adversities as they come.

6. It will make us conscious through the day of the attending presence of a Divine Friend and Helper.

7. It will hallow our friendship with our guests in our home.

8. It will reinforce the influence and work of the church, the Sunday school and agencies helping to establish the Christian ideal throughout the world.

9. It will encourage other homes to make a place for Christ and the church.

10. It will honor the Father above and express our gratitude for his mercy and blessing.—*The Trumpeter.*

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